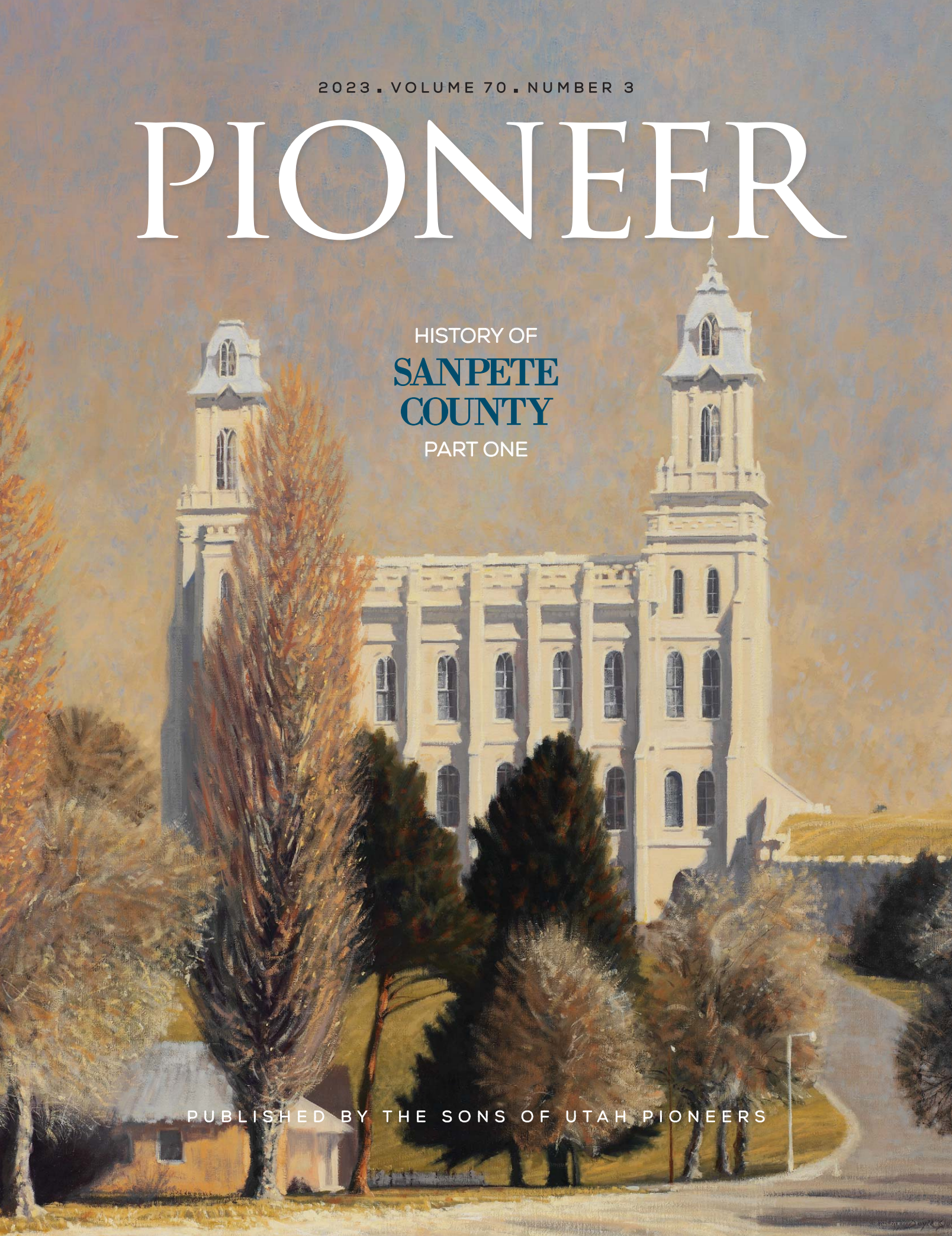
2023 . VOLUME 70 . NUMBER 3

PIONEER



HISTORY OF

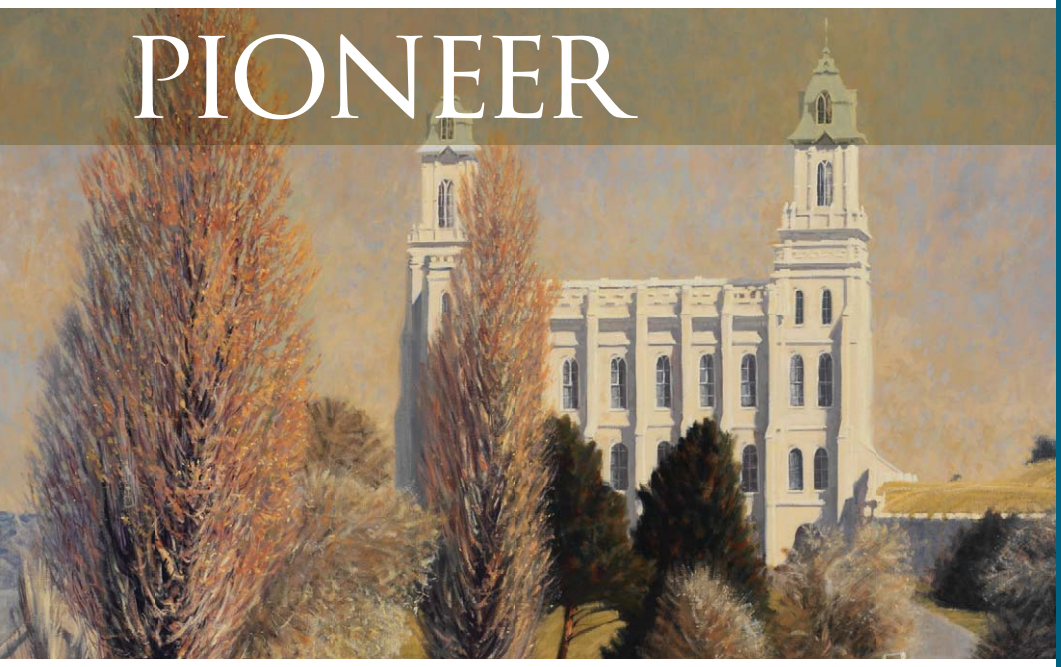
SANPETE COUNTY

PART ONE

PUBLISHED BY THE SONS OF UTAH PIONEERS

2023 . VOLUME 70 . NO 3

PIONEER



COVER: *Manti Temple*, by Doyle Dewis Shaw; Springville Museum of Art, gift of Monte and Mary Lou Allman

FEATURES

2 Introduction to Sanpete County, *by William W. Tanner*

6 Manti: The First Settlement South of Provo, Utah, *by Albert C. T. Antrei and Allen D. Roberts*

16 Historic Homes of Manti

18 William Harrison Folsom: Manti Temple Architect, *by W. Tyson Thorpe*

22 Construction of the Manti Temple, *by Douglas Dyreng*

28 A Brief History of Ephraim, *by Albert C. T. Antrei and Allen D. Roberts*

34 Treasured Inheritance: The Sanpete Ancestors of President Nelson, *by Marsha N. Workman*

38 Sanpete Stake Academy to Snow College, *by Wayne K. Hinton*

44 The Ephraim Co-Op: Much More Than a Store, *by Kent Powell and W. Tyson Thorpe*

46 Historic Homes of Ephraim

48 Hans "Rich" Hansen: Ephraim Pioneer, *by Maurine Thomas Ramos*

51 Mr. Lee's Variety Store, *by Nancy Oliver*

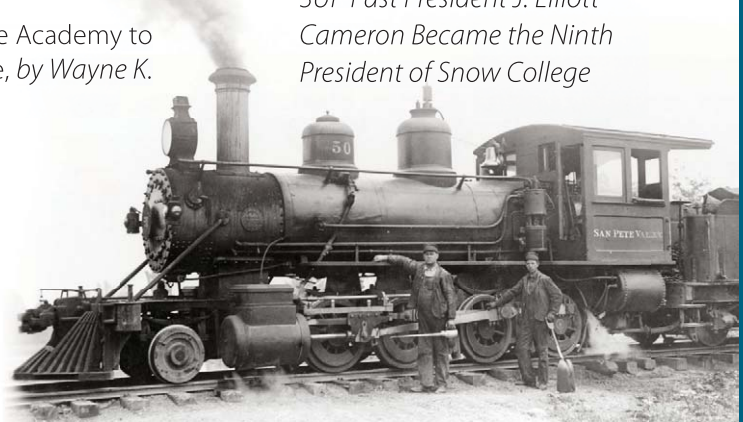
52 Funk's Lake, *by Ron Snowden*

56 Historic Manti Tabernacle

DEPARTMENTS

1 **President's Message:** *by L. Nate Pierce*

43 **Pioneer Vignette:** *SUP Past President J. Elliott Cameron Became the Ninth President of Snow College*



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MISSION STATEMENT: The mission of the National Society of the Sons of Utah Pioneers is to come to know our fathers and turn our hearts to them; we preserve the memory and heritage of the early pioneers of the Utah Territory and the western US; we honor present-day pioneers worldwide who exemplify the pioneer qualities of character; and we teach these same qualities to the youth who will be tomorrow's pioneers.

THE PIONEER VALUES: We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

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When I was a young boy, our family lived on a ranch in Pocatello Valley, Utah, along the Idaho-Utah border. Our house was in Utah, but our front yard was in Idaho. Fittingly, the ranch was called "State Line Ranch." On a beautiful fall day when I was five years old, I was watching my father and some ranch hands separate, vaccinate, dehorn, and brand the calves. While watching them, I was walking along the top edge of a large watering trough adjacent to the corral. It wasn't long before I lost my balance and fell in. I hadn't yet learned how to swim. I was sputtering, gasping, and yelling for help. My father rode Ole Joe, his favorite horse, over to the trough and yelled, "Just stand up!" As I put my feet down, I was surprised that they hit the bottom of the trough, and the water only came up to my chin. I was able to bob my way to the side where my father lifted me out. I learned a great lesson that day – "Just stand up!" When the waters of life seem to consume me and I am gasping for a breath of air, most times all I need to do is put my feet down and "just stand up!"

All sixteen of my great-great-grandparents were pioneers who left western European homes, families, friends, jobs, and lifestyles to gather with the Latter-day Saints in the Great Salt Lake Valley. Three of them were buried along the way as they journeyed westward. The survivors later said that hardships, sacrifices, and trials not only discouraged but often overwhelmed them—they were often "gasping for a breath of air." To their credit, they invariably "just stood up," moving forward with great faith and determination. They found "the bottom of the trough" and were able to find their way to the edge where, sometimes, others assisted them in getting out. At other times, however, they somehow managed—with unseen divine aid—to get themselves out.

I look back at those who came before me and marvel at their faith, devotion, persistence, courage, determination, and faith. I often wonder: had I been in their shoes, would I have possessed the same values and demonstrated the same strength of character, the same unwavering faith in God?

Not unlike those early pioneers who endured choking dust along the trails, faced dangers from predators and snakes, encountered hostile peoples, braved inclement weather, and suffered through loss of shelter, loss of crops, loss of loved ones, and so much more, we each have our own trials and challenges today that may be, in their own ways, just as real and devastating.

Dusty trails, for me, are life moments where my thinking is obscured by interests or philosophies competing with truths I hold close. Predatory dangers, for me, are the ever-present threats of all fraud, from scams to the oily speeches of corrupt politicians. Hostile encounters, for me, are marked by the sad knowledge that I cannot trust everyone, nor can I trust everything that appears in our media-filled world. Inclement weather, for me, is feeling overwhelmed by deadlines, by personally imposed "to do's," by socially imposed values. Loss of shelter or crops, for me, is the unexpected disruption or depletion of financial, physical, or emotional resources. Loss of loved ones, I would assert, is at heart the same unbearably difficult challenge for us as it was for our pioneer ancestors. Through each of these adverse conditions or experiences, I constantly need to remember to have faith, to "just stand up!"

In this issue of *Pioneer* magazine, and in the one that follows, you will read about the pioneering of Sanpete County, Utah. I never cease to be amazed by the obstacles that the pioneers faced, and I never cease to be inspired by the triumphs the pioneers secured as they settled throughout the Great Basin. You will be impressed with the consistent resiliency of the Sanpete pioneers, with their consistent ability to "just stand up," "get out of the trough," and trust that God would help them make their corner of the desert bloom as a rose.

L. NATE PIERCE
SUP NATIONAL PRESIDENT 2024

CORRECTION

In our second issue of *Pioneer* for 2023, "The Nineteenth-Century Gathering" (vol. 70, no. 2), there are two errors in the same paragraph (Woods and Bowles, p. 3, first full paragraph, rh column). The first sentence of this paragraph should have given the completion date of the transcontinental railroad as [May 10] 1869; the third sentence of the paragraph should have read, "Second was the journey aboard a sailing vessel or (later) steamship from Liverpool . . . ." We apologize for the inadvertent errors.

AFTERNOON MEMORY, BY AL ROUNDS

INTRODUCTION TO

SANPETE COUNTY

by Dr. William Tanner

Over the years we, the *Pioneer* magazine staff, have sought to preserve the heritage of stalwart women and men who embraced the restored Gospel of Jesus Christ and who, following their conversion and baptism, heeded the call of their prophet to gather to and build up Zion. Within the pages of *Pioneer* we have preserved a sampling of stories that honor the sacrifices and devotion of all valiant Latter-day Saint pioneers. Their priceless legacies still bear fruits that richly bless our lives today.

In his February 1997 Brigham Young University devotional address entitled "These Noble Pioneers," President Gordon B. Hinckley declared of his subject, "We are the fruits of all of their planning and of all of their labors. Whether you have pioneer ancestry or came into the Church yesterday, you are part of this whole grand picture of which these men and women dreamed. Theirs was a tremendous undertaking. Ours is a great continuing responsibility. They laid the foundation. Ours is the duty to build."

As the editorial board of *Pioneer* magazine, we strive to follow President Hinckley's counsel by honoring Latter-day Saint pioneers' faith in God, devotion to family, and loyalty to church and country, together with their hard work, courage, sacrifice, and unyielding integrity in the face of often extreme hardship and adversity. Our declared mission is to support the National Society of the Sons of Utah Pioneers in "coming to know our fathers and mothers and turning our hearts to them"; in "preserving the memory and heritage of all early pioneers of the Utah Territory and western United States"; and in "honoring present-day pioneers worldwide who exemplify the pioneer qualities of character." And we join our sponsoring organization in seeking to "teach these same qualities to the youth who will become tomorrow's pioneers."

The next two issues of *Pioneer* will focus on the settlement of Sanpete County. During the latter half of the nineteenth century, nearly thirty Latter-day Saint settlements were established in Sanpete County: Fairview, Thistle, Mount Pleasant, New Jerusalem, Freedom, Wales, Chester, Moroni, Ephraim, Spring City, Manasseh, Sterling, Manti, Mayfield, Gunnison, Fayette, Clarion, Axtell, Centerfield, Cedar Cliffs, Christenburg, Dover, Fountain Green, Indianola, Morrison, Mountainville, Oak Creek, and Pettyville. Several of these now exist only as ghost towns and memories. Still other settlements—including Pigeon Hollow, Shumway Springs, Spearmint, Hardscrabble, Cowleyville, and Bukinburg—began with enormous hopes but faded almost before they began. Sanpete County locals know these names, however, which live on as identifiers of places and natural features.

While our attention in the next two issues will be on Sanpete County communities that endured, it is important to note that not all Sanpete County colonization occurred under the direction of Brigham Young or his successors. In some cases, Latter-day Saint individuals and families established small settlements on their own initiative. And other communities were established or augmented by settlers outside the Latter-day Saint community.

For example, members of the Presbyterian Church were invited to Mount Pleasant (and later to Ephraim, Manti and Gunnison) to establish schools for children of disaffected Latter-day Saint families. The well-known Wasatch Academy at Mount Pleasant is an important enduring success of early Presbyterian efforts, although the

SANPETE COUNTY

FIRST WAVE OF SETTLEMENT

1849 | 1850 | 1853 THE Walker War

AUGUST 1849

An exploring party, sent by Brigham Young and consisting of Joseph Horn, W.W. Phelps, Ira Willes and D. B. Huntington, left Salt Lake City in August and entered the beautiful Sanpitch Valley, crossing the divide from Salt Creek Canyon. They reached the present site of Manti, August 20,1849.

After a few days they returned to Salt Lake and reported everything favorable for founding a colony. See W. H. Lever, History of Sanpete and Emery Counties, Utah *(1898) 12.*

NOVEMBER 1849

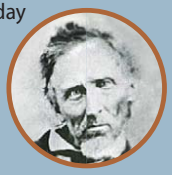
MANTI – settled in late November 1849 by 224 men, women, and children. This was the first settlement of Saints south of Provo, Utah.

1852

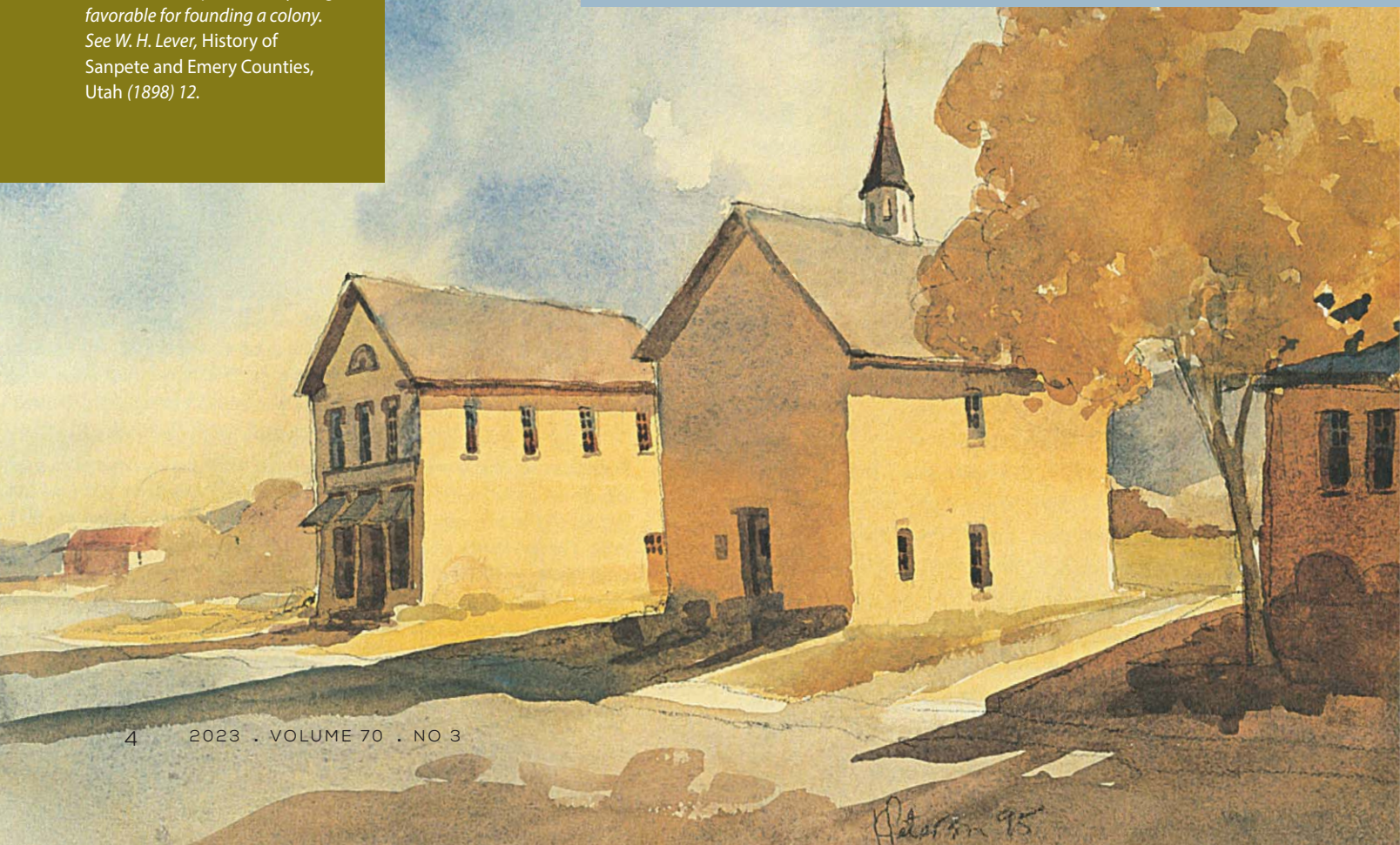
EPHRAIM – first founded by lone settler **Isaac Behunin,** who claimed 40 acres on Pine Creek. Because of Indian troubles, he and his family abandoned their homestead and moved to the Manti Fort in 1853.

SPRING CITY – first known as the "Allred Settlement." Most original settlers were extended family members of **James Allred.**

MT. PLEASANT – founded in spring 1852. Latter-day Saint colonists from Manti led by **Madison D. Hambleton** established the Hambleton settlement near the present site of Mt. Pleasant. During the Walker War, the settlers relocated to Spring City and later to Manti for protection.



1854 **WALES** – a prominent Ute named Tabison showed Brigham Young a sample of a "rock that burns." Young recognized it as coal and asked if any recently arrived Saints knew how to mine coal. Welsh immigrants having experience with coal mining in the UK, volunteered and were sent to Santaquin's west hills to set up mines.



SECOND WAVE

The Black Hawk War, 1865–1872 *was an estimated 150 battles, skirmishes, and raids primarily between LDS settlers in Sanpete County, Sevier County and other parts of central and southern Utah, and members of 16 Ute, Southern Paiute, Apache and Navajo tribes, led by a local Ute war chief, Antonga Black Hawk.*

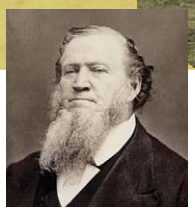
1860 | 1865 THE Black Hawk War | 1872

1859

END OF THE CIVIL WAR

AUGUST 29
1877
Death of **Brigham Young**

MAY 17
1888
Dedication of **MANTI TEMPLE**



GUNNISON – Settled in spring 1859 by a group led by **Jacob Hutchinson**. It was directed and named by Brigham Young for Capt. John W. Gunnison, second in command of the Stansbury transcontinental railroad survey, who was killed by Paiutes near Sevier Lake, October 26, 1853.

MORONI – In the spring of 1859 eight men from the town of Nephi, led by **George W. Bradley**, began the settlement of Moroni, carving dugouts into the banks of the Sanpitch River, which runs through the settlement.

FOUNTAIN GREEN – **George W. Johnson** of Santaquin was granted permission to establish a permanent settlement. In July 1859 Albert Petty surveyed a townsite, laying out twenty blocks of about 4.5 acres each. Other pioneers soon joined the Johnson family, building log homes and, in 1860, a multipurpose log meetinghouse.

FAIRVIEW – **James N. Jones** was chosen to lead a band of about twenty families interested in a new colonizing opportunity. A site was surveyed, and by the end of 1860 a large log meeting house was built.

CHESTER – Located four miles west of Spring City. Settled by David Candland in the mid-1800s.

CENTERFIELD – 1860s offshoot of Gunnison that evolved two miles south on current US 89. Gunnison Field or Gunnison South was a natural site for farmers who worked small "squatters' rights" plots of about five acres each with oxen and handplows. After "Indian troubles" subsided, log and adobe houses began to appear.

selective private school is now an interfaith institution.

Another example is Clarion, which was settled in September 1911 by immigrant Jews led by East Coast entrepreneur Benjamin Brown. While the community began with great promise, with roughly 150 families settling on roughly 6,000 acres of land purchased via a loan secured by the state of Utah, by 1914 the challenges of farming high-desert soil were compounded by severe weather patterns and diminished water supply. By 1916, most of the community's Jewish residents had moved to urban jobs in the East or on the West Coast, and the state had begun auctioning off the land.

Two individuals remained in Sanpete County, at least temporarily. Benjamin Brown went into the poultry business and became one of the founders of the Utah Poultry Growers Association—which eventually became the Intermountain Farmers Association (IFA). Maurice Warshaw, a Jewish Russian immigrant to the United States, established a county general store that became the forerunner of the Grand Central Company, which Warshaw founded after his move to Salt Lake City in the 1920s. Eventually expanding to thirty-one locations in the Mountain West, Grand Central stores were acquired in 1984 by Fred Meyer, Inc.

Our hope is that as you read the stories and histories included in these two issues you will appreciate the strength, vitality, and sacrifices of the hundreds of European immigrants who pioneered Sanpete County settlements—thriving communities that are now home to the pioneers' descendants and other Utahns who bless their progenitors' names and examples.

ART BY KATHLEEN PETERSON

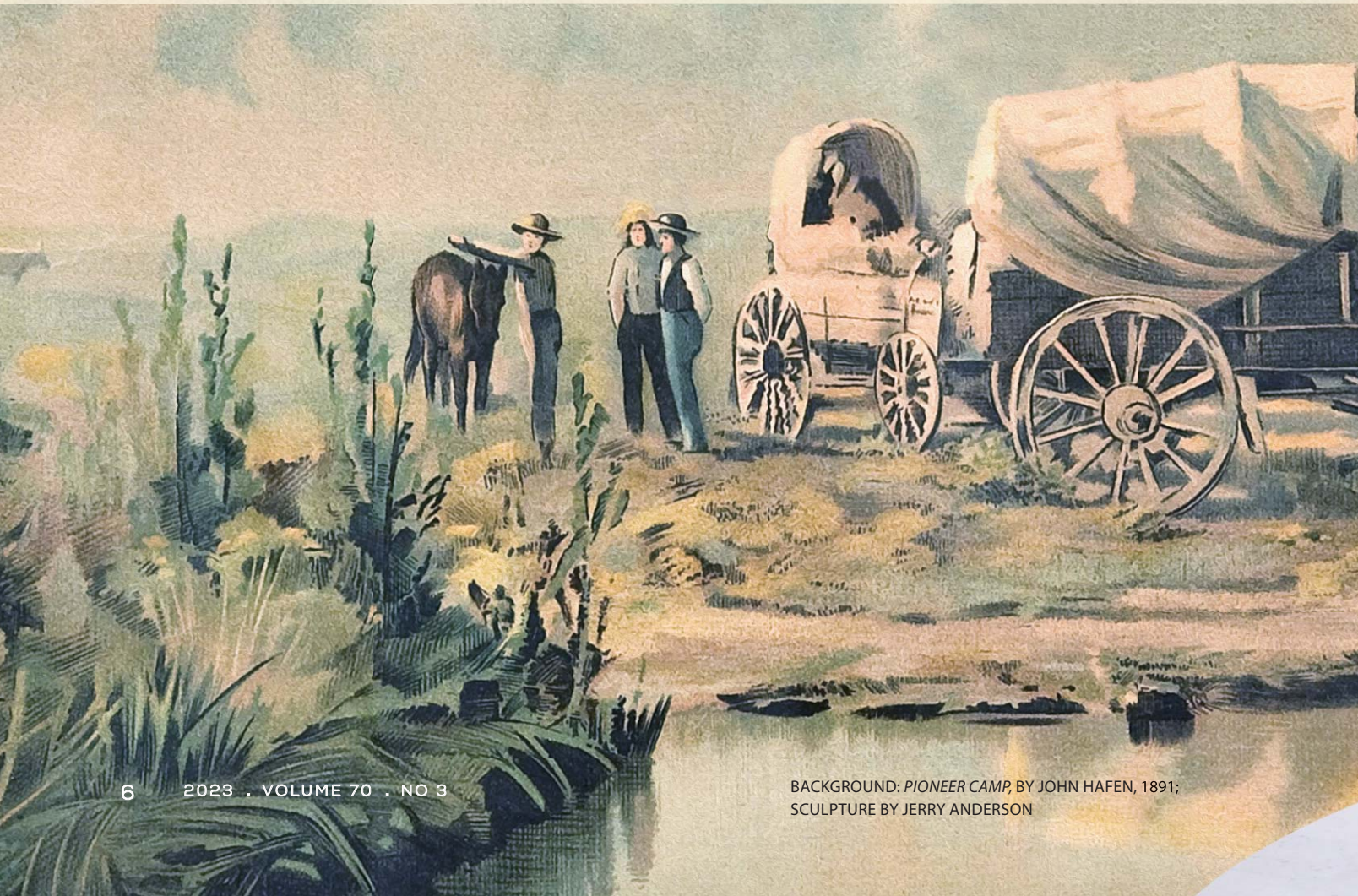
MANTI

by Albert C. T. Antrei and Allen D. Roberts

In August 1849, two years after the first Latter-day Saint pioneers arrived in Utah, Brigham Young directed that a group of men explore the advisibility of establishing settlements in the Sanpete Valley, a fertile valley at the geographical center of today's Utah. Sandwiched between the Wasatch Plateau on the east and the San Pitch Mountains on the west, the valley was named for Saimpitsi (or Sanpitch), a Ute tribal leader. Sanpete Valley is about forty miles long and a maximum of thirteen miles wide; its northern end—along the border of Utah and Sanpete Counties—is roughly twenty-five miles south of Provo.

The men in the exploring party were instructed to find a suitable base site with easy access to water and timber. The men returned with a favorable report, recommending the initial settlement be established at the present site of Manti. Young then directed that an appropriate number of families be called to "settle San Pete."

Within two months, fifty young families loaded wagons and made preparations to travel south, the adult settlers having been carefully chosen for their respective skills. Isaac Morley, Seth Taft, Charles Shumway, and George Washington Bradley were designated to lead the company; Nelson Higgins was assigned to command



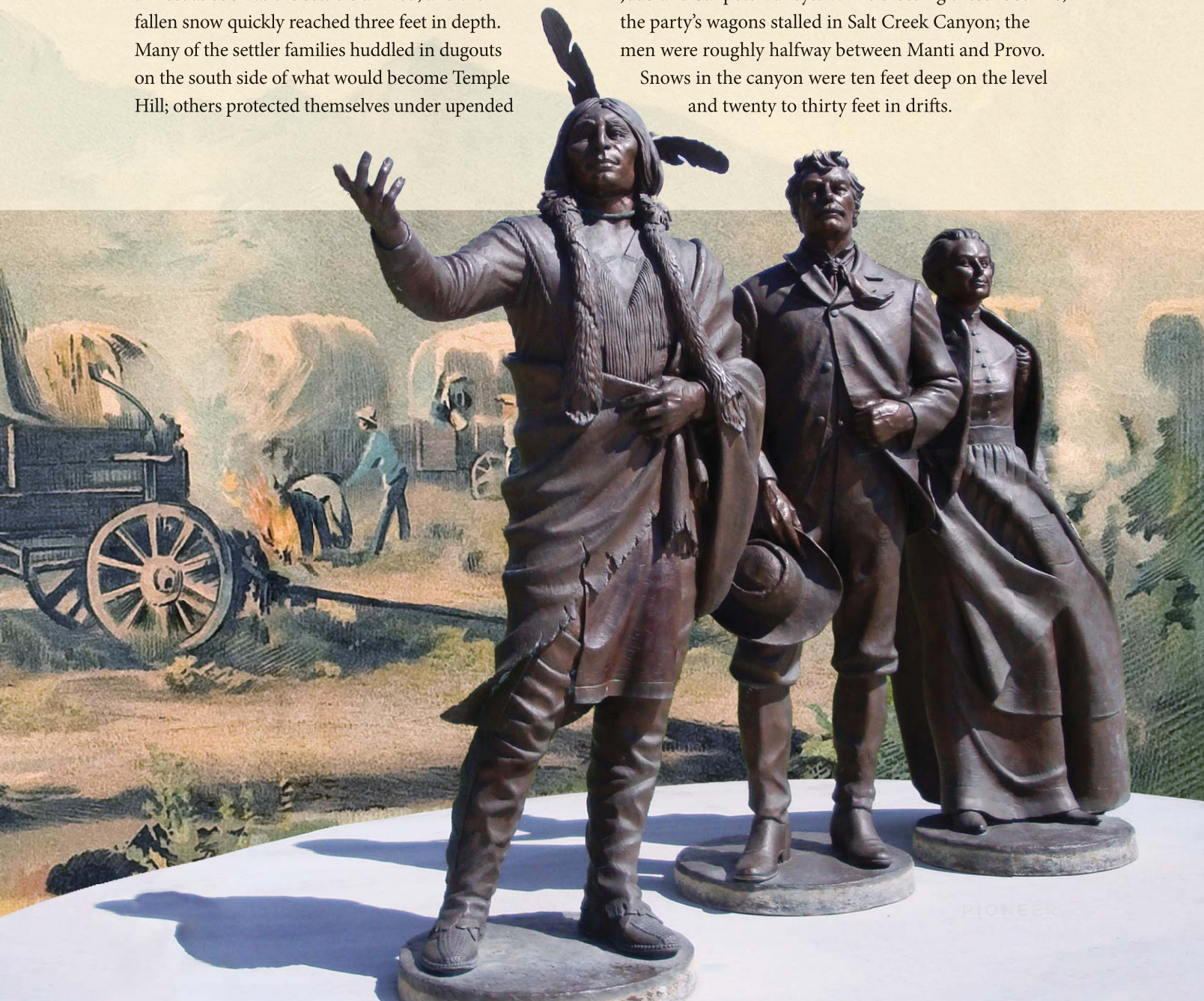
BACKGROUND: *PIONEER CAMP,* BY JOHN HAFEN, 1891; SCULPTURE BY JERRY ANDERSON

The first settlement south of Provo, Utah

its makeshift military unit. Equipped with food, seeds, milling equipment, and tools, the 224 men, women, and children comprising the company arrived safely at the designated site on November 19, 1849. They prepared immediately to build shelters for the winter and to establish farms the following spring.

Unfortunately, however, severe winter snows struck almost as soon as the settlers arrived, and the fallen snow quickly reached three feet in depth. Many of the settler families huddled in dugouts on the south side of what would become Temple Hill; others protected themselves under upended wagon boxes with hides or blankets for walls. Food began to run out, and in January 1850 riders were dispatched to Salt Lake City to secure additional supplies.

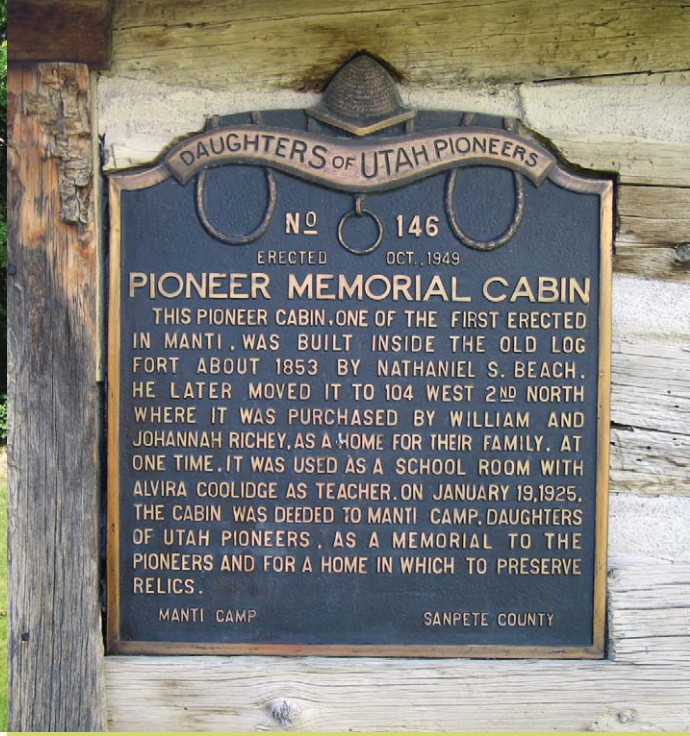
The returning wagons closely followed the route of present-day I-15 south from Provo near what would become Payson, Santaquin, and Mona; south of Mona, the party veered eastward over the foothills separating Juab and Sanpete Valleys. While crossing these foothills, the party's wagons stalled in Salt Creek Canyon; the men were roughly halfway between Manti and Provo. Snows in the canyon were ten feet deep on the level and twenty to thirty feet in drifts.



Severe winter snows struck as soon as the settlers arrived, and the fallen snow quickly reached three feet in depth.

Supplies were painstakingly hauled out of the canyon on hand sleighs. In March the canyon snows had crusted enough to hold the weight of the empty wagons, and they were finally pulled to the settlement. But there were other severe challenges during that first winter. Of the 240 head of cattle brought into the valley, only 113 survived. The remainder had starved to death despite efforts to clear snow from the grass. And with the coming of spring, hundreds of rattlesnakes emerged from hibernation, constituting another daunting challenge.

But spring also brought renewed hope. Brigham Young approved the name for the settlement that Isaac Morley had suggested earlier—Manti, referencing a Nephite city and a land south of primary Nephite cities and lands in the Book of Mormon. Jesse Fox surveyed and made maps of the townsite. Soon, irrigation ditches were bringing water to plowed fields; crops were growing; and log, adobe, and limestone homes and buildings were being erected at the town's center.


DAUGHTERS OF UTAH PIONEERS
No 146
ERECTED OCT. 1949
PIONEER MEMORIAL CABIN
THIS PIONEER CABIN, ONE OF THE FIRST ERECTED IN MANTI, WAS BUILT INSIDE THE OLD LOG FORT ABOUT 1853 BY NATHANIEL S. BEACH. HE LATER MOVED IT TO 104 WEST 2ND NORTH WHERE IT WAS PURCHASED BY WILLIAM AND JOHANNAH RICHEY, AS A HOME FOR THEIR FAMILY. AT ONE TIME, IT WAS USED AS A SCHOOL ROOM WITH ALVIRA COOLIDGE AS TEACHER. ON JANUARY 19, 1925, THE CABIN WAS DEEDED TO MANTI CAMP. DAUGHTERS OF UTAH PIONEERS, AS A MEMORIAL TO THE PIONEERS AND FOR A HOME IN WHICH TO PRESERVE RELICS.
MANTI CAMP
SANPETE COUNTY

Manti was incorporated on February 6, 1851, the third community incorporated in Utah Territory. It had previously been named the county seat when Sanpete County was created by the territorial legislature in January 1850. Because Manti was the designated hub for other Latter-day Saint colonization to the south and east, its ecclesiastical and civic heads worked closely with Church leaders in matters of religious and political organization, economic survival, and relations with Indigenous peoples.

In April 1851, the first town election was held and all "free white male inhabitants of the age of eighteen years and older" were allowed to vote. Dan Jones, the "Welsh Prophet" and Latter-day Saint missionary extraordinaire, was elected the first mayor. Besides Jones, four aldermen and nine council members comprised the initial government. By early 1853 a branch of the US post office had been established at Manti, and the town's population swelled when a large company of Danish Saints were directed to join the community. Most of Manti's first settlers had come from Great Britain or the eastern US; later settlers came from Norway, Sweden, and Switzerland in addition to Denmark. Like many territorial settlements, Manti was an ethnically and culturally diverse community united in its faith in Jesus Christ and His restored gospel. In October 1853, the first city census listed

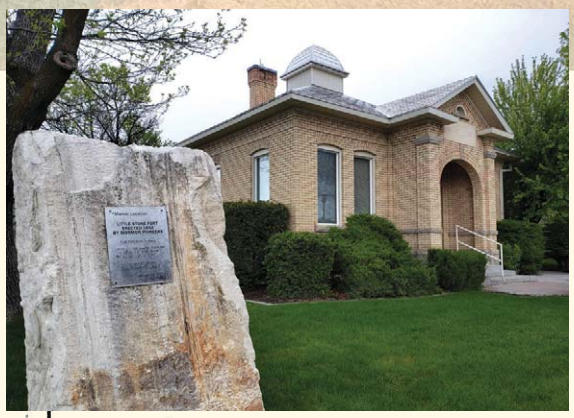
Dan Jones

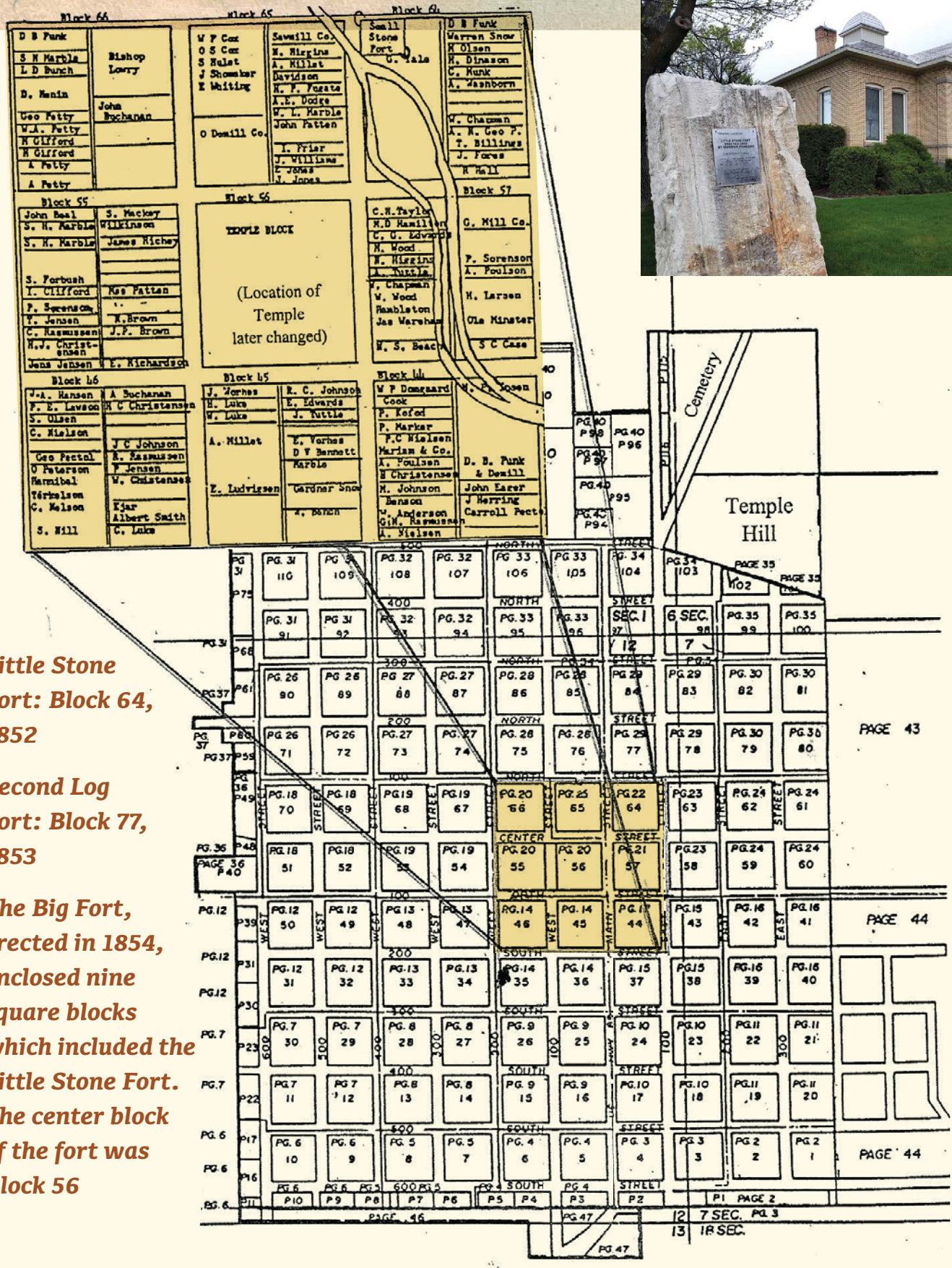
THE MANTI
Fort Gristmill was originally constructed at the mouth of Manti's City Creek Canyon in 1850. Three years later, the miller and his assistant were killed and the mill was burned down. The mill's surviving working parts were moved inside the fort and Danish immigrant **Christian Nielsen** coordinated the new construction. The mill was a one-and-a-half-story building made of limestone and held two sets of millstones powered by a waterwheel. By 1871, the Manti Fort Gristmill produced sixteen barrels of flour a day, or close to 3,136 pounds of flour. The mill was replicated at This Is The Place Heritage Park in 1997.

LEFT: *COVERED WAGON IN SNOW* BY SHANNON STIRNWEIS

Enlarged Area: Big Stone Fort

Little Stone Fort Marker, 1852
Located at Manti's historic bishops' storehouse





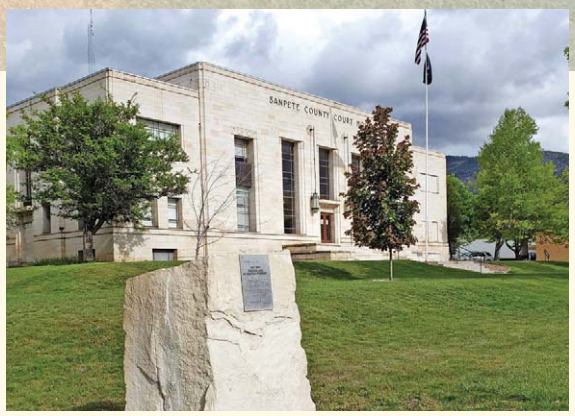
Little Stone Fort: Block 64, 1852

Second Log Fort: Block 77, 1853

The Big Fort, erected in 1854, enclosed nine square blocks which included the Little Stone Fort. The center block of the fort was Block 56

RIGHT: *MANTI, UTAH,* SKETCH BY JOSEPH HEGER, 1858; BEINECKE RARE BOOK AND MANUSCRIPT LIBRARY; YALE UNIVERSITY LIBRARY

Second Log Fort Marker, 1853
Located at the Sanpete County Courthouse



Big Fort Marker, 1854
Located at the Manti Public Library

647 men, women, and children—three times the number of settlers who had arrived just four years earlier.

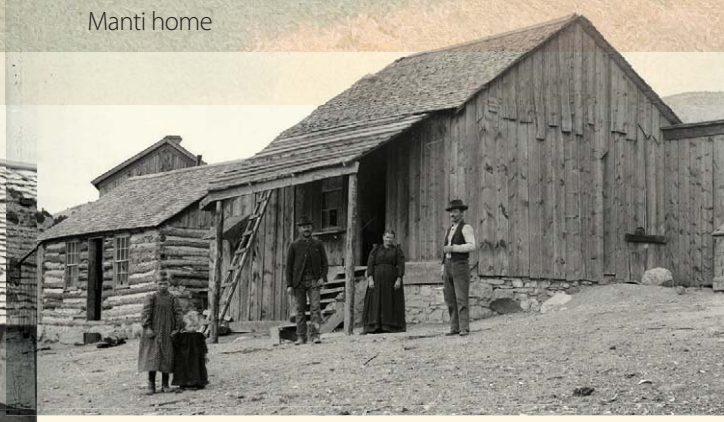
To secure protection from possible attacks during the Walker War (1853–54), Manti settlers built three forts—the source of its nickname, "Manti Forts." The first two were built during the final six months of 1853—the Little Stone Fort and its expansion, the Log Fort; the last, the Big Fort, which enclosed nine square blocks, was completed in early 1854. During the ten-month Walker War, the settlers kept their cultivated fields small, working them by day but returning to the forts by evening. Concurrent years of grasshopper infestations slowed agricultural and town development, as did continuing strained relations with Indigenous peoples—which eventually erupted in the Black Hawk War (1865–72).

The Council House, Manti's first major public building, was completed in 1856. An imposing and multi-use two-story stone edifice, the Council House secured Manti's position as the county seat. Between 1854 and the early 1860s, veteran millwright Phineas W. Cook built the first gristmill; a sawmill was put into operation by Charles Shumway. During fall and winter months, the town's irrigation system was greatly improved and expanded, as settlers dug new ditches to the Old, Middle, Brigham, Cane, Quarry, and Dutch Fields surrounding the town. In the evenings, comfortably weary settlers enjoyed plays performed by Esther Smith's "Amateur Thespians." Children and some adolescents attended the school taught by Mary Whiting.

The arrival of the telegraph in 1866 vastly improved communications within the territory and beyond, likely hastening the end of the Black Hawk Was through resultant efficiency of militia planning and coordination. When the seven-year war was concluded in 1872, most hostilities between Latter-day Saint settlers and Indigenous peoples

Bob and Alex Reid
Manti home

William Kilshaw Barton
Manti home



Dan Whitberch Manti property

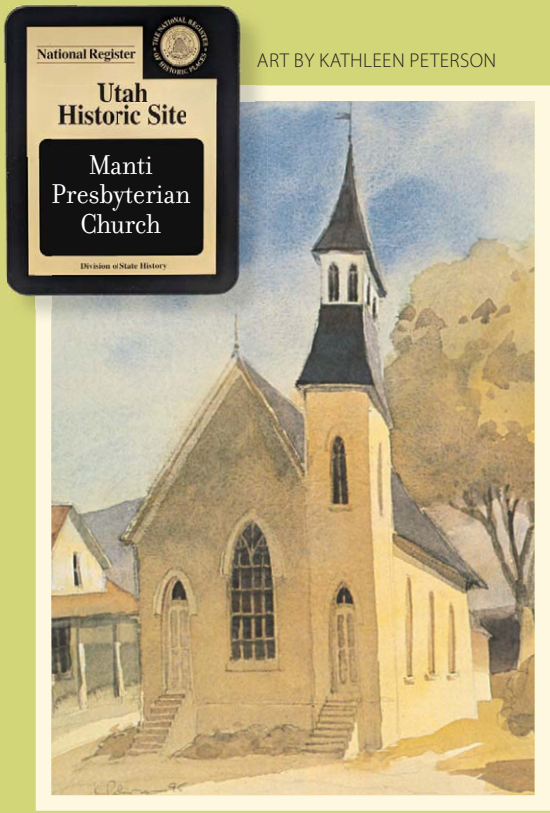
Andrew H. Anderson
Sawmill

Mrs. Lowery's School

also came to an end. Manti settlers moved out from forts to create a genuine town with private homes and yards and public buildings and spaces. They also expanded their farms and began pasturing sheep and cattle on bench and mountain rangelands.

Partially because Manti settlers had overgrazed higher rangelands, a heavy spring runoff and storms during the spring and summer of 1889 caused flash floods that rushed out of the mountain canyons and ravaged the town and surrounding fields. Indeed, this same pattern of overgrazing followed by heavy runoff and storms resulted in floods during most of the next sixteen years. In 1903 the US General Land Office established the Manti Forest Reserve (now the Manti-LaSal National Forest) to conserve mountain ranges and timber, an action specifically requested by Manti city leaders. This and other conservation measures gradually served to prevent serious flooding in Manti and nearby cities (an exception was the freak flooding of 1983, which breached city waterways and destroyed roads, bridges, and a rail line).

Manti's economy benefited significantly when the narrow-gauge Sanpete Valley Railway arrived in 1880; it benefited again in 1891 with the coming of the standard-gauge Denver and Rio Grande Western Railroad. Residents could now easily travel out-



ART BY KATHLEEN PETERSON

THE MANTI
Presbyterian Church was built of native oolite stone in 1881 at a cost of $4,000. The Gothic Revival building was designed by Salt Lake City architect Peter Van Houghton at no charge. The tall one-story building has a steep gabled roof and a stone tower surmounted by a wooden belfry.

The building was added to the National Register of Historic Places in 1980; it is currently owned by the American Legion and is known locally as "Legion Hall." The bell continues to be rung every July 4th to celebrate US Independence Day.

Manti City Hall, a classic early Italianate building designed by A.E. Merriam, was built between 1873 and 1882 as the city could afford materials and labor; its final cost was $1,100. The building housed the Manti city offices and city council room until 1985, after which it gradually fell into disuse. In 2002 an army of local volunteers, headed by Vern Buchanan, began restoration work. Interior restoration was completed several years later. Soon afterwards, plaster was removed from the exterior of the building, exposing the original stonework which was repaired and repainted. Today, a visitors' center and small museum are located on the main floor, with a large social hall upstairs.

side the county; manufactured goods and agricultural products could now easily be traded. Manti's growth as a municipality was enhanced by the creation of a city waterworks in 1889 and the installation of piped water in 1892. The Manti Telephone Company brought in the first telephones in 1907, while Manti Power and Light illuminated the city's homes, businesses, and streets starting in 1910. Between 1890 and 1920, Manti doubled in size, reaching a population of more than 2,500.

As Manti grew, its residents diversified farming and livestock industry production. Large-scale poultry raising became a major enterprise during the 1920s, and a canning plant, a cheesery, and two hatcheries were also established. Although Manti's economic base continues to grow and diversify, many of its early buildings remain—the stately limestone tabernacle built by the Saints between 1879 and 1904, the old city hall and Presbyterian church of the 1880s, the 1910 Carnegie Library, and the high school completed in 1922. The two-story limestone Manti Grocery Store (part of a local co-operative) was dismantled and rebuilt within Old Deseret Village at Salt Lake City's This Is The Place State Park.

Without doubt, the finest building ever erected in Sanpete County is the Manti Temple. Its construction began in 1877 just weeks before Brigham Young created the Sanpete Stake of the Church of Jesus Christ and barely four months before his death. The temple looms cathedral-like over the city and is visible for miles in every direction. Designed by architect William Folsom, the temple has been an important religious beacon and destination for Saints throughout central, eastern, and southern Utah since its completion in 1888.

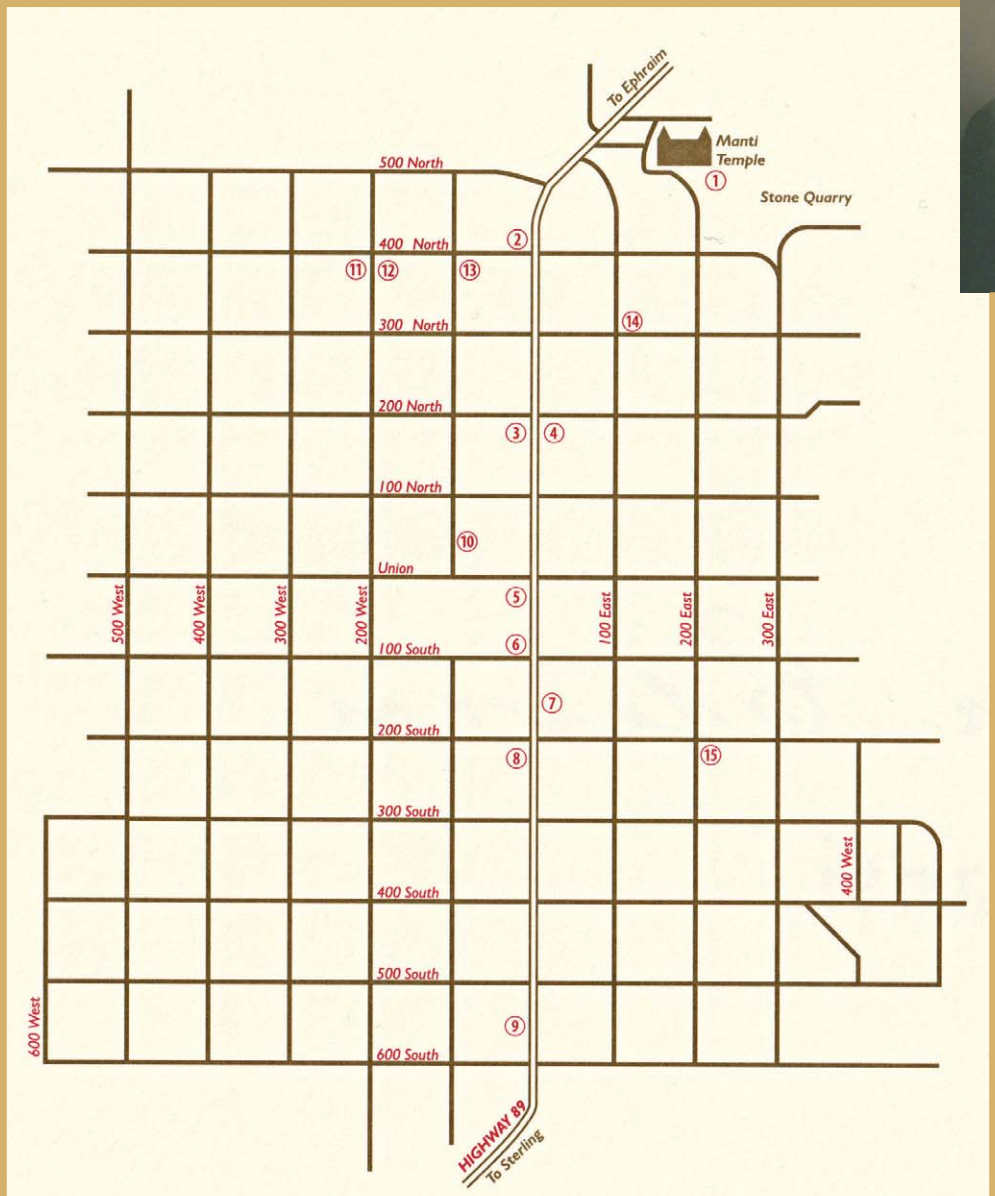
Manti remains today the county seat of Sanpete County. City residents are proud of their diversity and acceptance of one another. Manti hosts the Sanpete County Fair each year, and before its discontinuation in 2019, the city's Mormon Miracle Pageant attracted more than 100,000 visitors each summer. Most importantly, Manti and its beautiful temple stand together as living monuments to early pioneers and their indomitable spirit and faith.

Adapted from Albert C. T. Antrei and Allen D. Roberts, A History of Sanpete County *(pp. 383–7) and reprinted by permission.*

Without doubt, the finest building ever erected in Sanpete County is the Manti Temple.

Art by Sarah Ford Strong

HISTORIC HOMES OF *Manti*



1. Manti Temple
2. Van Buren House/Temple Hotel
3. Manti City Hall
4. Sanpete County Courthouse
5. Manti Public Library
6. Manti Tabernacle
7. Presbyterian Church
8. Crawford/Dyreng House
9. L.R. Anderson House
10. Cox/Shomaker/Parry House
11. Rock House
12. Tuttle-Folsom House
13. Patten House
14. Billings-Hougaard House
15. Francis M. Jolley House

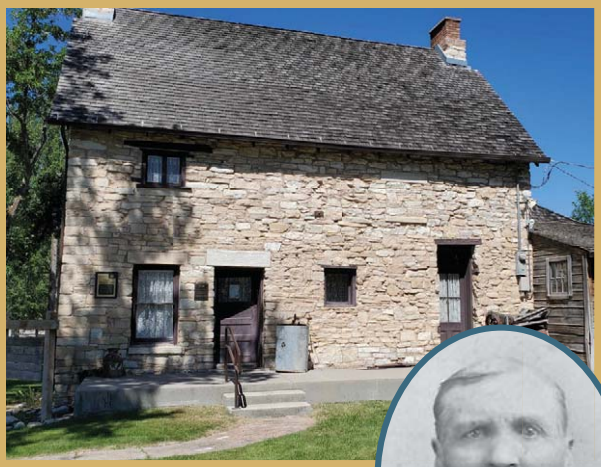
L. R. & Clara Anderson House

542 S Main Street

This Victorian Eclectic and Queen Anne style house remains one of the most distinctive architectural landmarks of Manti. The house, which initially consisted of only two rooms, was begun in 1896 by Lewis R. (L.R.) Anderson. After he returned from a two-year Latter-day Saint mission, he began construction on the staircase and upper bedrooms, adding the back bathroom, kitchen, and basement by 1899. The last addition was made in 1915 when he built a large bay window in the dining room to display Clara's plants. The chicken coop and brick carriage house were built in the 1920s.

MANTI AND EPHRAIM MAP, KAREN S. GRASER, MAXINE HANKS, AND ALLEN D. ROBERTS, EDS., *GETTING TOGETHER WITH YESTERDAY: A TOUR OF SANPETE COUNTY HISTORIC BUILDINGS* (1998), 96, 108

L.R. was a wool broker and rancher, served as mayor of Manti (1902–08), was a member of the Utah State Legislature (1913–17), and was a Latter-day Saint stake president and temple president (1943–59). He and Clara, married in the Manti Temple in 1895, raised four girls and three boys in this home. They entertained Church leaders, civic leaders, and numerous businessmen here. Clara was temple matron, held many positions in the Relief Society, and was president of the Manti Camp of the Daughters of Utah Pioneers. L.R. and Clara lived here until their deaths in 1968 and 1978, respectively.



John Patten House

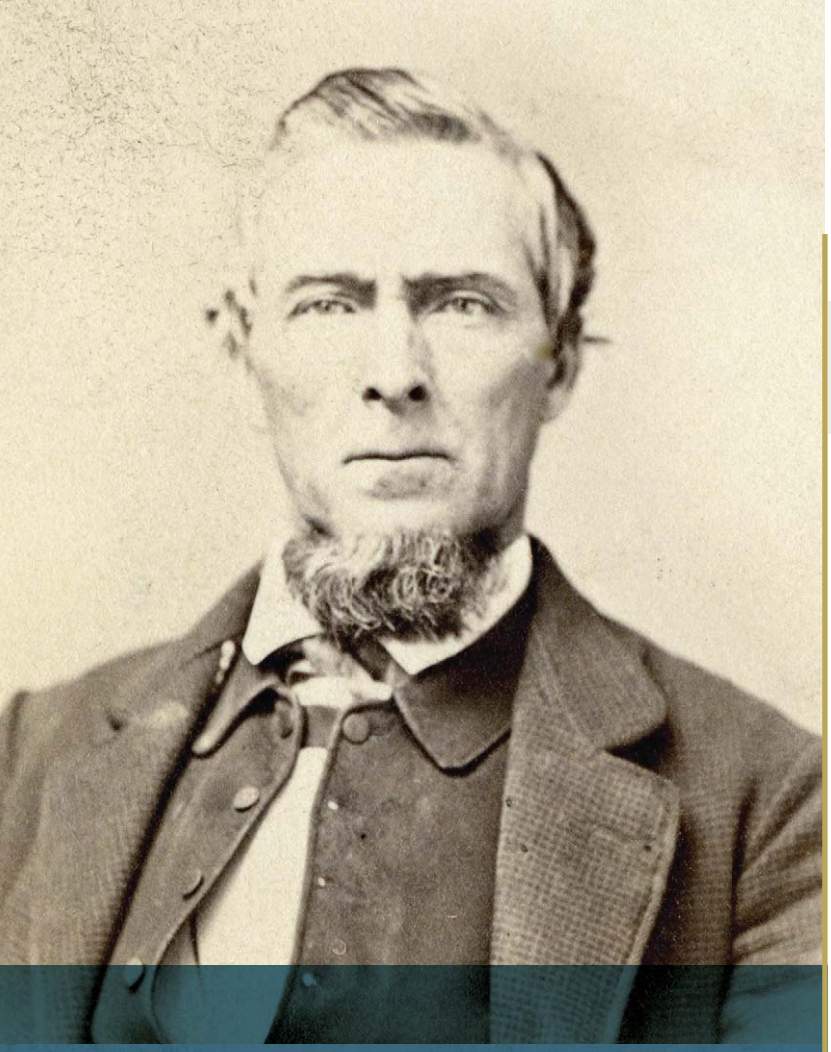
95 W 300 North

The John Patten House was constructed c.1854 of limestone. John Patten came to Utah in 1850 and settled in Manti. He was active in community affairs serving as a representative to the Utah Territorial Legislature, sheriff of Sanpete County, and a member of the city council. The vernacular style house is an excellent example of early pioneer stone construction in Utah. The house was acquired by Manti City on May 23, 1976, with the assistance of a grant from the Utah Bicentennial Commission and the help of Dr. Ruth Graham, a descendant of John Patten.

The building is now a museum maintained and operated by the Daughters of the Utah Pioneers.

The main portion of the house represents the earliest and most primitive form of stone masonry construction in pioneer Utah. The walls were laid in coursed rubble, using crude mud mortar.

The National Historic Register lists twenty-two structures located in Manti, including civic, religious, and public buildings as well as private homes and businesses.



William Harrison Folsom

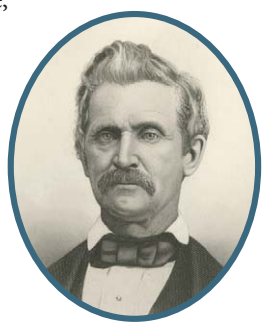
MANTI TEMPLE ARCHITECT

By W. Tyson Thorpe

In a poetic tribute for William Harrison Folsom's eighty-fourth birthday, Emmeline B. Wells wrote that Folsom, "whose head is whitened with the snows of time," had "made a record most sublime" in the efforts that "nobly for the Master he has wrought."[1] While Folsom's work, both in secular architecture and for the Church of Jesus Christ, spanned decades, one of his greatest accomplishments is undoubtedly his designing and overseeing the building of the Manti Temple.

Born in New Hampshire on March 25, 1815, Folsom was the son of a carpenter and builder. He learned much from his father and eventually trained as a carpenter himself. After courting and marrying Zerviah Eliza Clark in 1837, the two joined The Church of Jesus Christ of Latter-day Saints in 1842.[2] The family moved to Nauvoo, where Folsom's skills were soon put to work on the temple being built there. In 1844, he was called on a mission to New York, where his family was, while also electioneering for the Prophet Joseph Smith's US presidential campaign.[3]

Upon hearing of the murders of Joseph and Hyrum Smith, Folsom returned to Nauvoo and continued work on the temple while most other Saints were leaving the city. After surviving an attempted lynching, Folsom eventually made his way to California to seek his fortune in the gold mines. After two years, he made a circuitous route home via Hawaii, Cape Horn, and Philadelphia, to return to his family. They spent the next several years in Keokuk and Council Bluffs, Iowa, where Folsom began developing his reputation as an architect and builder. The family finally joined the body of the Saints in Utah Territory in 1860.[4]



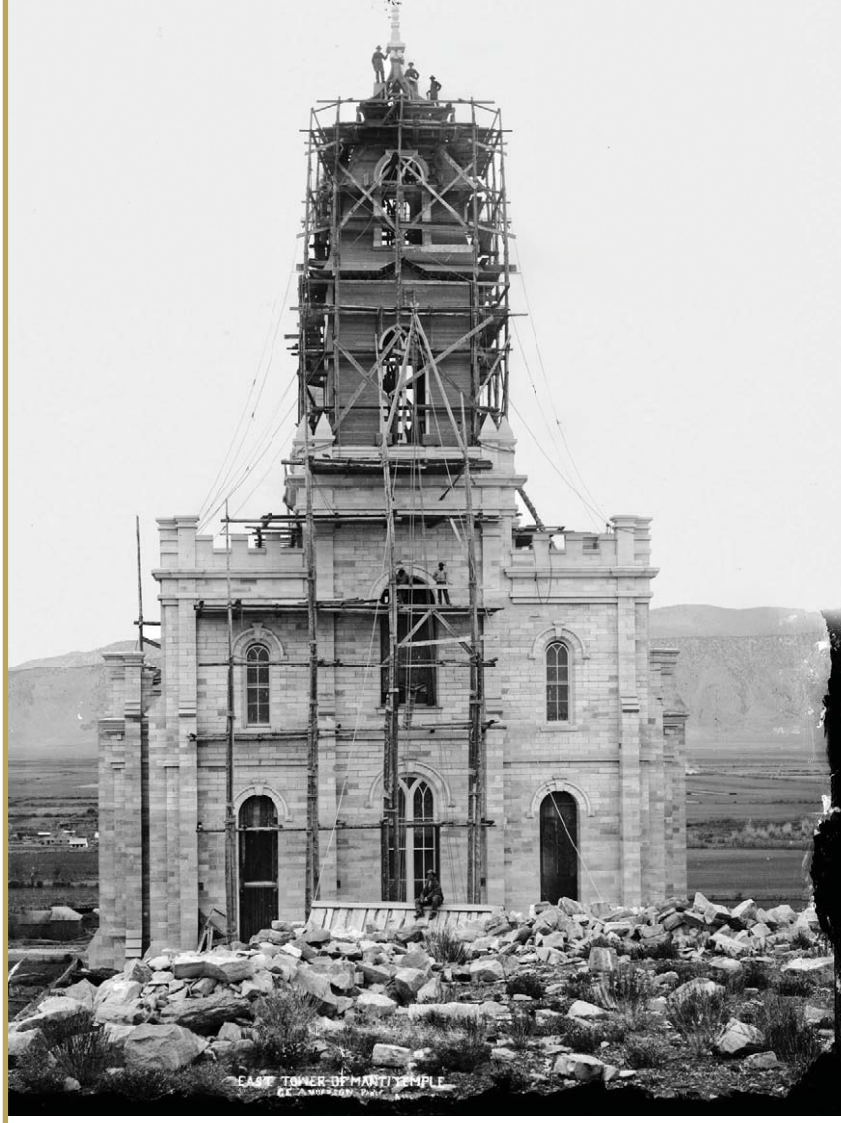
Due to his skills and experience, Folsom was appointed assistant to **Truman O. Angell,** Architect for the Church, shortly after arriving in the Salt Lake Valley. Folsom served in this position until 1867, when Angell "resigned the office of Architect in consequence of poor health, and recommend Br.

Folsom for his successor."[5] The new role meant Folsom now bore primary and very heavy responsibilities for many projects, including the Salt Lake Theatre and Salt Lake Tabernacle.[6] His experiences to this point in his life made him a prime candidate for designing and overseeing the construction of the temple in Sanpete County when it was announced in the mid-1870s.[7]

Accordingly, Folsom was "entrusted by President [Brigham] Young with the direction of the labor and duties connected with the erection of a temple at Manti."[8] Young's death in August 1877 meant that Folsom would report on construction to John Taylor, president of the Quorum of the Twelve and acting president of the Church, who reconfirmed Folsom's appointment as architect and superintendent.[9] Besides designing the temple and directing its construction, Folsom would also be responsible for overseeing its finances, managing its many teams of workers, and requisitioning materials and supplies—while regularly providing Church leaders with updates on progress and petitioning them for aid.

Church leaders toured the rising temple from time to time. After spending the night in Folsom's home in August 1884, Wilford Woodruff "visited the temple from the top to the bottom." A few months later he visited again and found the temple "in excellent progression."[10]

In a letter to President Taylor in early 1885, Folsom wrote, "I can say very truly we are progressing with the work inside very favorable"—but then addressed the project's dire financial status. Meeting the financial obligations of the temple's construction would be a constant challenge for Folsom. "We have indebtedness continually accumulating," he wrote, "which makes quite an amount each and every month." The stakes and wards supporting the temple's several hundred workers—who had completed the various stages of its ongoing construction—could not meet the financial demands of feeding and clothing them and paying their wages. Over time, a significant debt had accumulated; it now (Folsom wrote) stood at more than $13,000. He closed his letter to Taylor with a plea



for assistance: "I solicit what aid you can or may feel disposed to appropriate on the present occasion and also to give me such counsel and instructions as you may deem proper and right to aid me in the further advancement of the good work engaged in."[11]

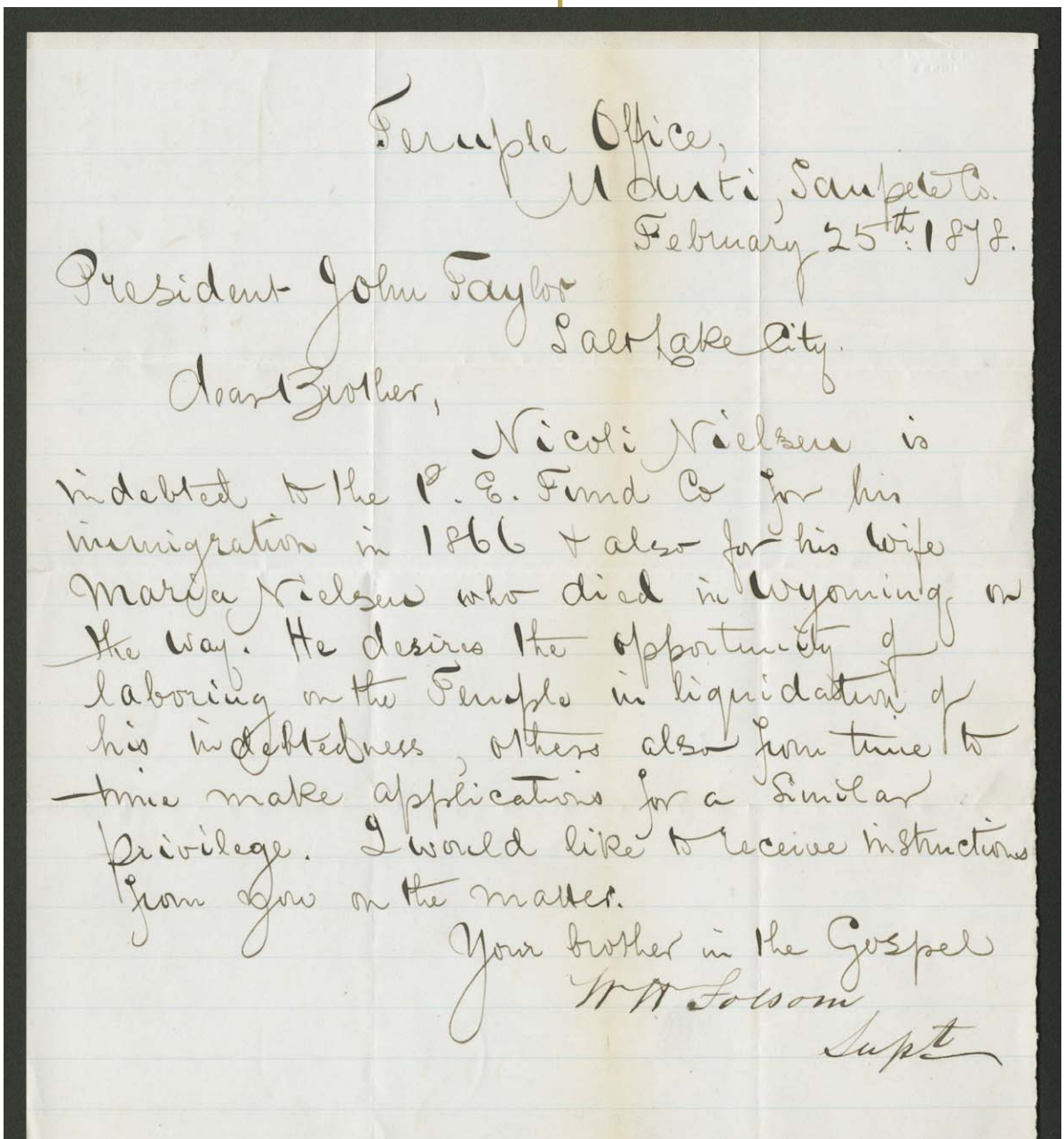
As supervisor, Folsom took very seriously his responsibilities to the crews of men working on the temple. One of his primary duties, he believed, was to advocate for their appropriate pay, as most of the men were supporting families in addition to themselves. On one occasion Folsom asked that a worker's efforts on the temple count towards the man's debt to the Perpetual Emigration Fund.[12] The workers must have appreciated Folsom's efforts, as they gifted him on his seventy-first birthday "a beautiful little memento" that "consisted of a small gold charm for a watch chain, engraved on one side with a design of the Manti Temple [and] on the reverse side is a beautiful small diamond set."[13]

In May 1885, a few months after Folsom penned the letter to President Taylor, Manti's local newspaper, the *Home Sentinel,* proudly published Folsom's report that "the first story of the Manti Temple is so far completed that plastering may commence at any time. The work on the interior of the second story is also progressing nicely and will be ready for plastering as soon as the first is completed."[14]

Folsom often had to travel in his role, such as when soliciting funds or reporting to Church leaders in Salt Lake City. During his time away from the construction site, Folsom continued to direct the work through letters to his assistants, Canute Peterson and William Thomas. His instructions were detailed and precise, as he wanted the workers to "forward the work as fast as you can consistently."[15]

Folsom was also responsible for approving public or private tours of the temple during construction. In June 1886, one such group—one hundred twenty-seven Saints from Mount Pleasant—were shown through the structure. In this case as in others, Folsom had "done all in his power to make them feel happy." He later wrote that the group was "highly elated at the beautiful structure and the elaborate and handsome finishings of the interior," seemingly convinced "that indeed it was 'good to be a Saint.'"[16]

In May 1886 Folsom reported during the Sanpete Stake quarterly conference that "the work was advanc-



Temple Office,
Manti, Sanpete Co.
February 25th 1887.

President John Taylor
Salt Lake City.

Dear Brother,

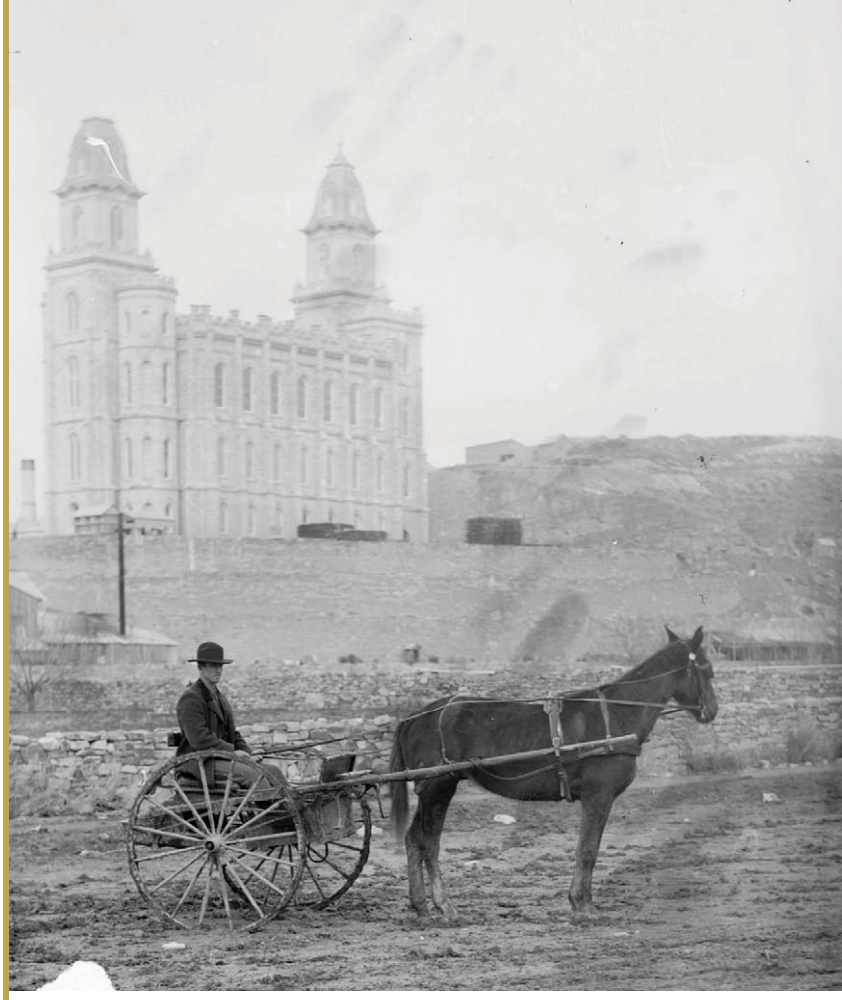
Nicoli Nielsen is indebted to the P. E. Fund Co for his immigration in 1866 & also for his wife Maria Nielsen who died in Wyoming on the way. He desires the opportunity of laboring on the Temple in liquidation of his indebtedness, others also from time to time make applications for a similar privilege. I would like to receive instructions from you on the matter.

Your brother in the Gospel
W. W. Folsom
Supt

ing toward completion."[17] A year after that, he made a careful written report to Church leaders detailing all the work that had been completed and explaining the few things that still needed to be done.[18]

Folsom's efforts finally came to an end in May 1888 when the temple was dedicated.[19] Given a chance to say a few words during the event, he stated "that words were inadequate to express his joy at being present at the dedication of the Temple, a pleasure he did not expect, a few years since, to live to enjoy." He also "felt to praise and bless and thank the men who had labored upon the temple." And "knew that the Temple had been accepted of the Lord and that His Spirit was present."[20]

Just shy of two years after Emmeline Wells penned her birthday poem, Folsom died in Salt Lake City on March 19, 1901.[21] Several tributes were published in the ensuing days, kind words honoring his life and legacy. Though his name is not as well remembered today as those of other architects of his era, it is impossible to deny the skill and influence of William Harrison Folsom, architect of the Manti Temple.



1 E. B. Wells, poetic tribute to Folsom, 25 Mar 1899, Louisa F. Bingham collection, 1852–1901, Church History Library (CHL). In this source and others for this article, punctuation and spelling have been corrected quietly.

2 "Career of William H. Folsom," *Salt Lake Tribune* (21 Mar 1901): 5.

3 "Reminiscences of Church History," *Deseret Evening News* (3 Oct 1910): 4.

4 Ibid.

5 "Semi-Annual Conference," *Deseret News* (23 Oct 1861): 185. Angell was reappointed Church architect in 1867, with Folsom becoming assistant architect once again.

6 Description of new theatre at Great Salt Lake City, 5 Mar 1862, collected historical documents, ca. 1851–69, CHL; William H. Folsom, "The New Tabernacle," *Deseret News* (3 Jun 1863): 387.

7 For a more detailed biography, see Paul L. Anderson, "William Harrison Folsom: Pioneer Architect," *Pioneer* 58.2 (Summer 2011): 21–7.

8 William H. Folsom letter to John Taylor, 6 Oct 1877, First Presidency (John Taylor) correspondence, 1877–87, CHL.

9 Glen R. Stubbs, "A History of the Manti Temple," MA thesis (1960), Brigham Young University, 27.

10 Wilford Woodruff journal, Feb 1880–Dec 1885, Wilford Woodruff journals and papers, 1828–98, CHL, 17 Aug and 17 Nov 1884.

11 Folsom letter to Taylor, 4 Mar 1885, First Presidency (John Taylor) correspondence, CHL.The $13,000 debt in 1885 would be equivalent to about $412,000 today.

12 Folsom letter to Taylor, 25 Feb 1878, First Presidency (John Taylor) correspondence, CHL.

13 "An Appropriate Memento," *Home Sentinel* (26 Mar 1886): 4.

14 "Temple Notes," *Home Sentinel* (29 May 1885): 4.

15 William H. Folsom letter to William Thomas, 16 Jan 1888, William Asper correspondence, 1884-95, CHL.

16 "A Visit to the Temple," *Home Sentinel* (25 Jun 1886): 1.

17 "Quarterly Conference," *Home Sentinel* (18 May 1886): 4.

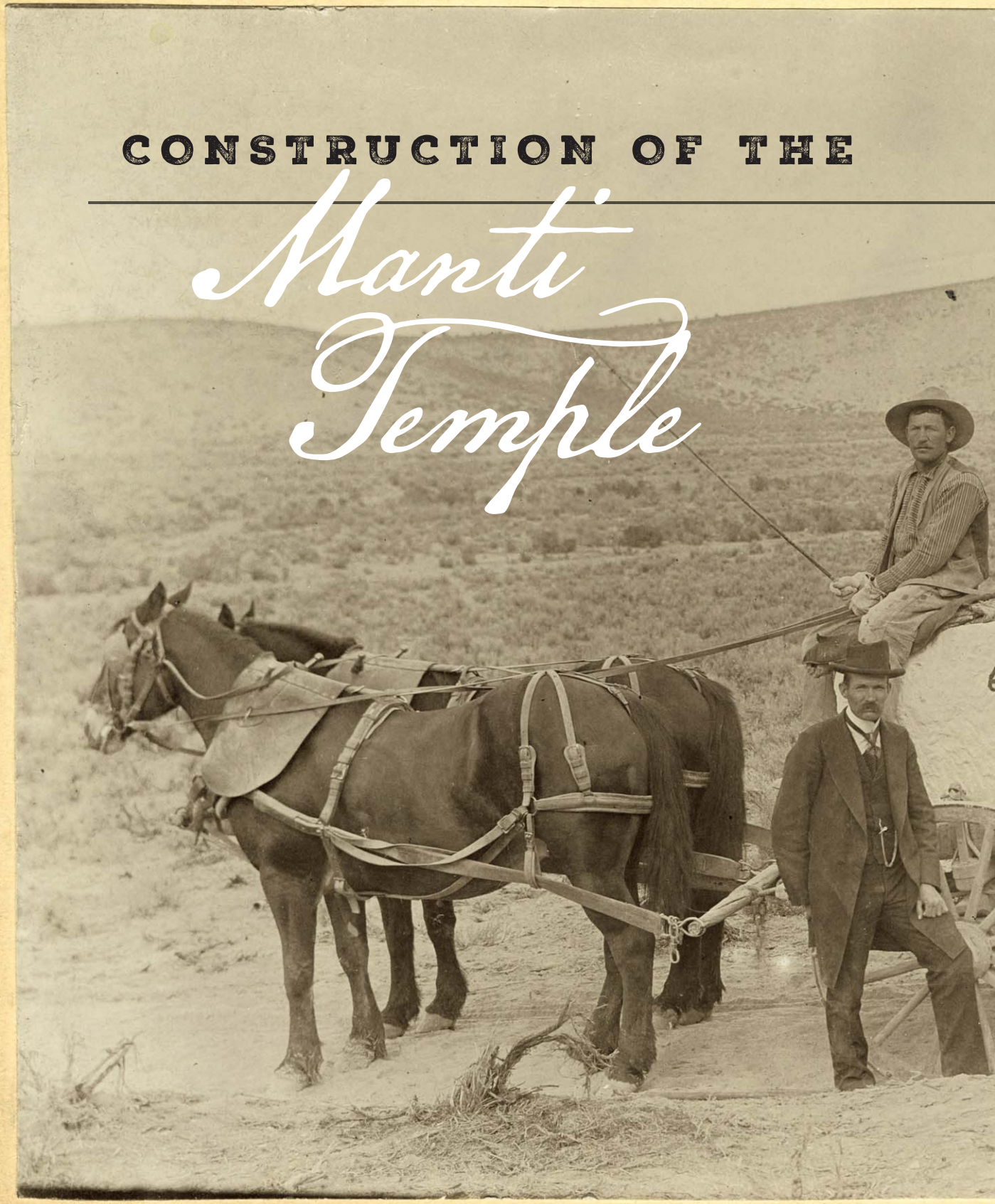
18 Folsom letter to Taylor and Council [Quorum of the Twelve], 14 Apr 1887, First Presidency (John Taylor) correspondence, CHL.

19 "Dedication," *Home Sentinel* (30 May 1888): 2–3.

20 "The Dedication," *Deseret News* (30 May 1888): 311.

21 "Death of William H. Folsom," *Deseret Evening News* (20 Mar 1901): 8.

CONSTRUCTION OF THE *Manti Temple*



by Douglas Dyreng

The Manti Temple of The Church of Jesus Christ of Latter-day Saints is one of the most stunning structures in the western United States. It rivals the castles and cathedrals of Europe in grandeur. Even more amazing is the quality of workmanship displayed in this magnificent structure, inside and out. Its builders were industrious, enormously creative and faithful individuals who, despite their poverty, ensured that an inspiringly beautiful House of God would rise majestically from the barren desert floor.

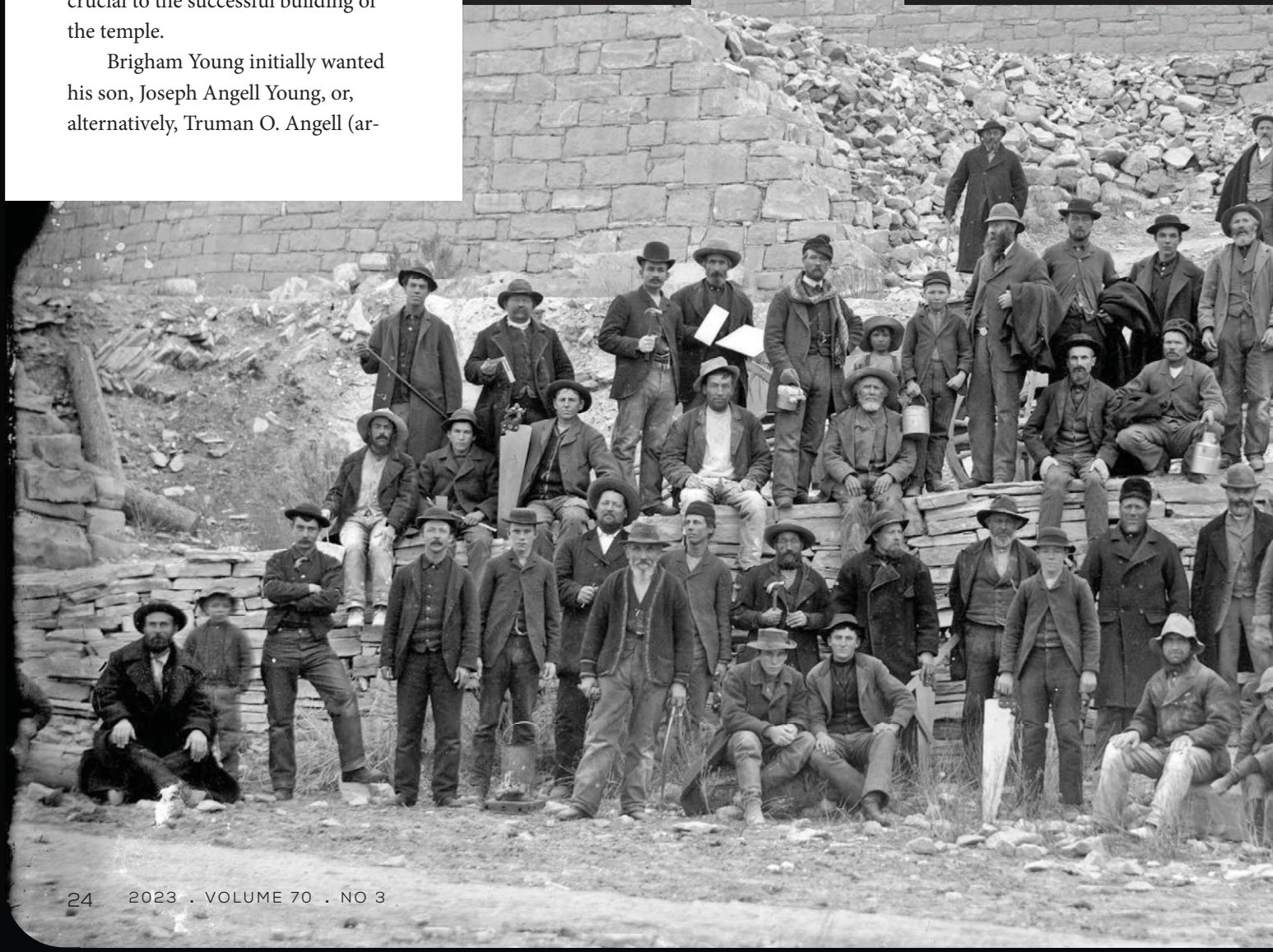
Latter-day Saint pioneers arrived in Manti in November 1849, making it one of the first settlements in Utah Territory. It was a "mother city" in Sanpete County, and several of the original settlers, after living in Manti for a short time, were asked to establish other communities in the area. By the 1870s, a temple was under construction in Salt Lake City, with another nearing completion in St. George. Manti was approximately halfway between these two, and the Saints in the small farming communities growing in the Sanpete and Sevier valleys desired a temple of their own. Several discussions were held to determine a location for a

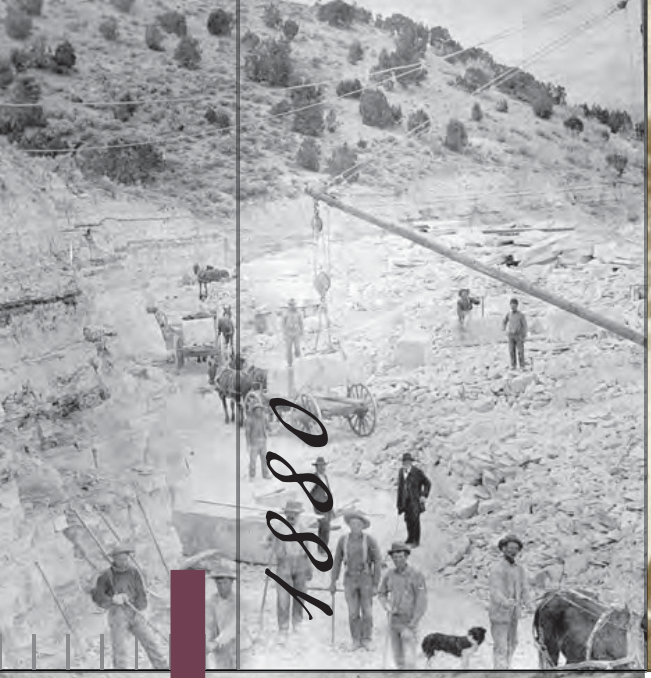
Sanpete temple, but it was the final word of Brigham Young in 1875 that determined its site: "My spirit rests entirely upon the spit of the mountain pointing into Manti."[1]

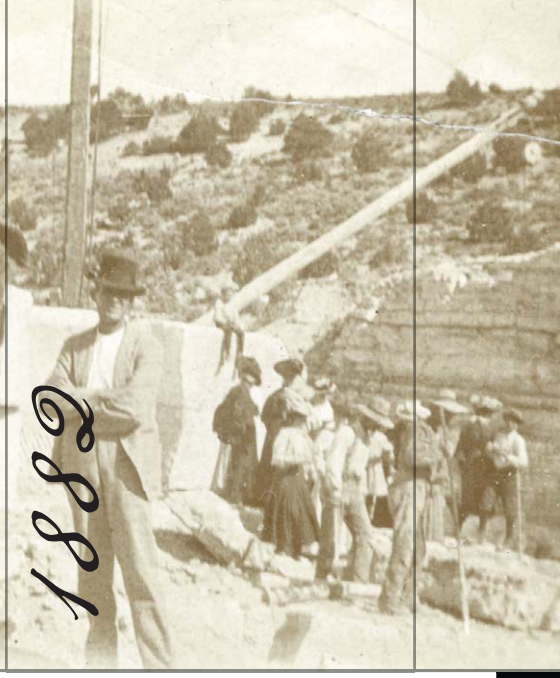
Following the dedication of the St. George Temple in 1877, Edward L. Parry was called by Brigham Young to oversee the construction of the temple in Manti.[2] Parry, a convert from the British Isles, had assisted in laying the foundation of the Salt Lake Temple and had supervised St. George Temple construction. Parry's previous experience, together with his attention to detail and craftmanship, were crucial to the successful building of the temple.

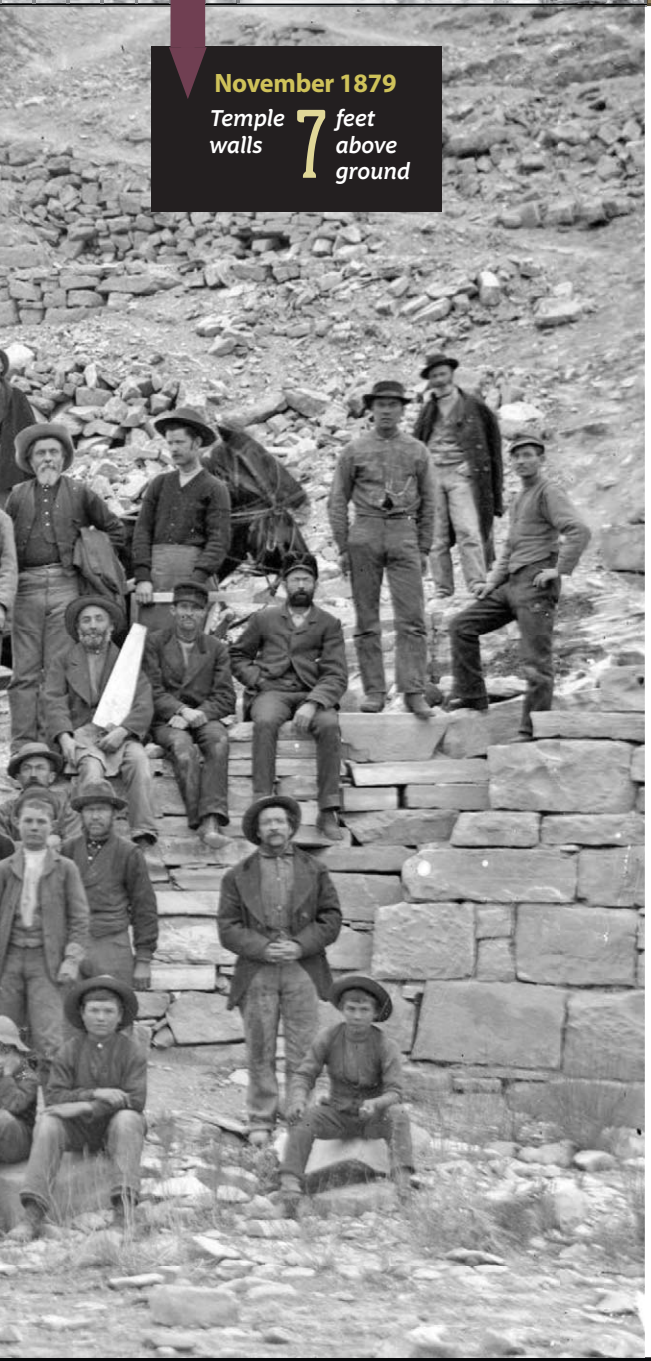
Brigham Young initially wanted his son, Joseph Angell Young, or, alternatively, Truman O. Angell (ar-

1877
1878
1879
Excavation of the temple hill took two years
Manti Temple site dedicated by President Young April 1877
"Last Blast"– June 1878
875 pounds of powder
4,600 yards of rocks thrown out









chitect of the Salt Lake Temple), to design and drawn up plans for the temple in Manti—and to help supervise its construction. However, Angell was still focusing nearly every moment on the Salt Lake Temple, and Joseph had died unexpectedly in mid-1875. Following Brigham Young's own death two years later, John Taylor appointed William H. Folsom as architect of the Manti Temple.[3]

Folsom was not only responsible for designing the temple and assisting Parry in guiding construction, but for helping manage, feed, and clothe the workers. This latter was an enormous task, given that a work force of three hundred cleared and prepared the site, built the temple foundation, and raised the temple walls. As the work shifted to the temple's interior, this number was reduced to sixty—but Folsom's responsibilities remained demanding, and throughout the building process, Folsom's written reports to Taylor often included commodity requests for the workers and their families.[4]

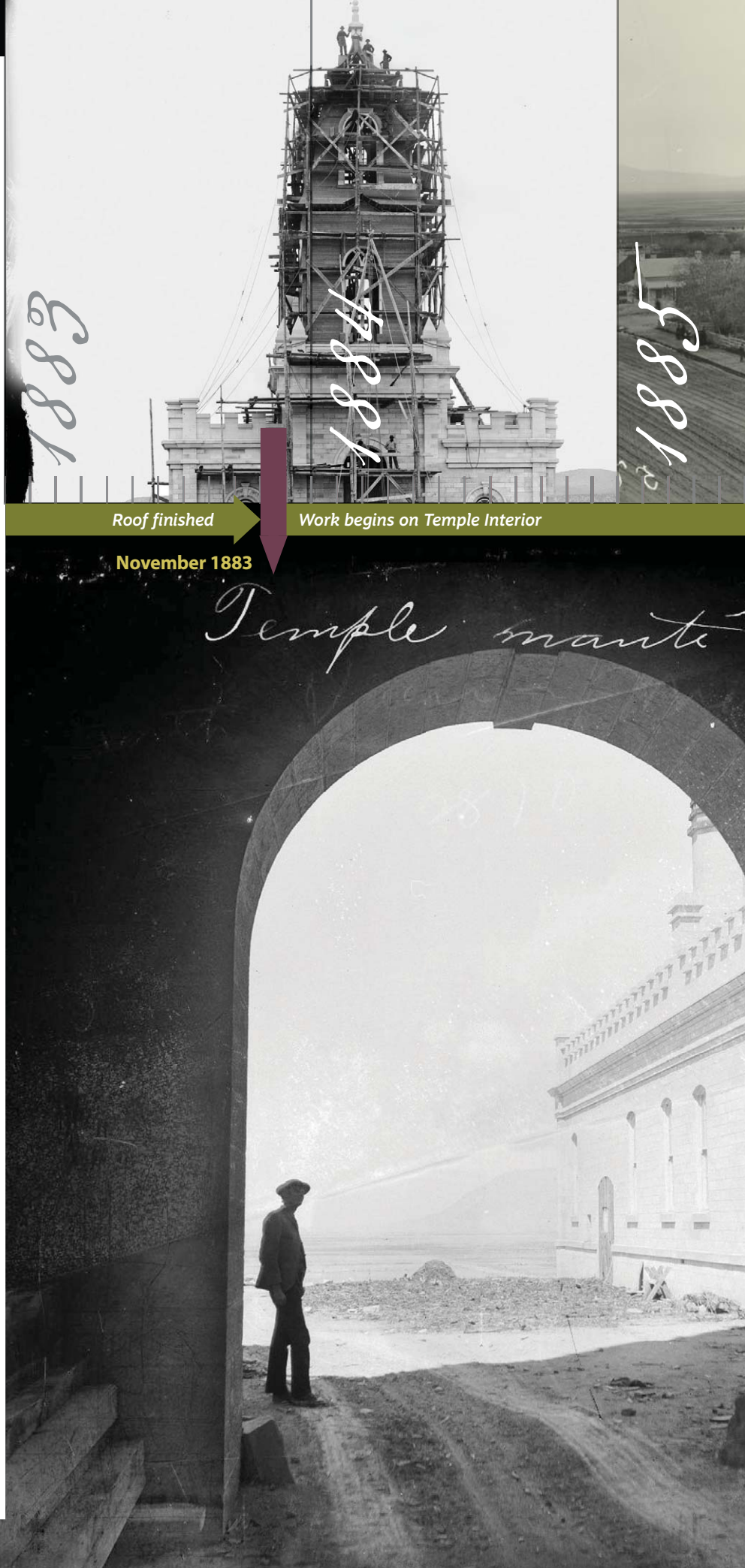
The Manti Temple site was dedicated by President Young in late April 1877, only four months before his death. Excavation of the temple hill began almost immediately. The goal was to build the temple on solid bedrock, and this required a great deal of work. Clearly, no bulldozers, backhoes, or loaders were available, just men with picks, shovels, and animal-drawn scrapers and wagons.

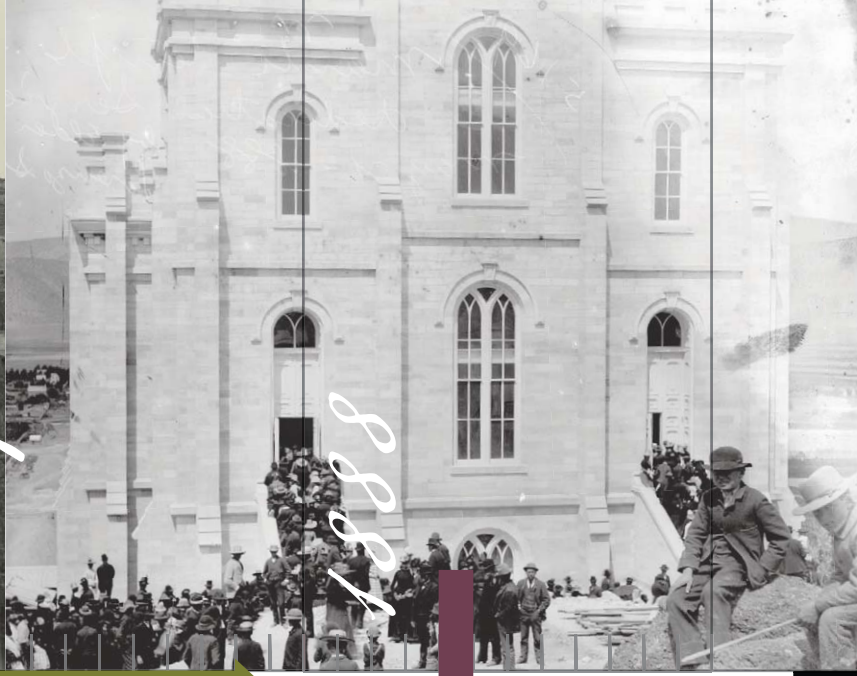
Several of the pioneer workman had used explosives in mining and other operations, and these men relied on experience and lots of black powder to loosen and remove the hard, rocky surface soil of the hill. One can only imagine what these large explosions sounded like in the otherwise peaceful valley. There was relief among both workers and townspeople when Parry and Folsom declared that the blast in early March 1878 was the "last large blast we shall have to make." This blast used eight hundred pounds of powder to remove or loosen six hundred fifty yards

of the hill.[5] However, not quite four months later, construction supervisors announced that another large blast would be required. On June 27 the *Deseret Evening News* reported, "The last large blast for clearing the Manti Temple site was fired at twenty minutes past 12 o'clock p.m., to-day. Eight hundred and seventy-five pounds of powder was used, and upwards of 4,600 yards of rocks and debris were thrown out preparatory for removal."[6] Men and animals scraped, dug, shoveled, picked, and scraped again, then hauled away the debris to reveal the bedrock upon which a foundation could be laid. Finally, in early 1879, the grueling excavation work was completed, having taken nearly two years.[7]

The laying of the foundation began in February 1879. Enough of the foundation had been completed by April to enable the laying and dedication of the cornerstones.[8] Stonecutters and other craftsmen, together with many other workers, labored diligently through the summer and early fall. The primary building material used in constructing the temple was beautiful white oolite limestone. This stone was plentiful at the site of the temple as well as at a nearby quarry in Ephraim. Because the stone from the temple quarry was somewhat superior to that found at the Ephraim quarry, however, the former was always used in load-bearing situations.[9] By November 1879 the temple walls had risen seven feet above the ground.[10] During the next three years, the walls steadily continued to grow.

The temple roof was finished and work was begun on the temple interior in November 1883.[11] A year





Spiral staircases reach attic level

July 1885
First floor plastered; second floor woodwork

Interior rooms painted, carpet installed

July 1886
Final exterior stone placed

May 17, 1888
Manti Temple dedicated
by President Wilford Woodruff

later, the temple annex was completed and the temple heating system was installed. Work on the temple interior could now continue year-round.[12] By July 1885, the plastering of the first floor was completed; woodwork on the second story was halfway done.[13] Shortly thereafter the temple's unique spiral staircases had reached the attic level.[14] The final exterior stone was placed in late July 1886.

By late 1887 interior rooms were being painted and carpets were being installed. Finishing touches followed. Eleven years of hard labor, great financial sacrifice, and faithful service had come to an end. President Wilford Woodruff offered the Manti Temple dedicatory prayer in a private service held on May 17, 1888; several public sessions were held on days that followed.[15] The people of Sanpete and Sevier Valleys now had their own majestic temple, an enduring monument to their faith.

**The author is sincerely grateful to Church History Department staff for their assistance researching this topic.*

1 Priesthood conference held at Ephraim, Utah, 23 Jun 1875, Sanpete Stake minutes, pp. 25–8, Church History Library (CHL), online.

2 Victor J. Rasmussen, *The Manti Temple* (1988): 7.

3 Glen R. Stubbs, "A History of the Manti Temple," MA thesis, Brigham Young University (1960), 27.

4 William Folsom, letters to John Taylor, 6 Oct 1877, 25 Aug 1882, and 1 Feb 1886, First Presidency (John Taylor) correspondence, CHL, online.

5 J. J. Taylor, "Local and Other Matters: Manti Temple," *Deseret Evening News* (19 Mar 1878): 3.

6 "Local and Other Matters: Manti Temple," *Deseret Evening News* (27 Jun 1878): 3.

7 "Local and Other Matters: Manti Temple," *Deseret Evening News* (10 Jan 1979): 3; (25 Mar 1878): 3.

8 "Manti Temple: Laying the Cornerstones," *Deseret Evening News* (14 Apr 1879): 3.

9 D. C., "Items by the Wayside," *Salt Lake Daily Herald* (5 Sep 1884): 8.

10 Moses F. Farnsworth, "The History of Manti," clippings from *San Pete Democrat,* CHL, 65.

11 Wilford Woodruff, journal entry for 19 Nov 1883, *Feb 1880 – Dec 1885,* CHL, online.

12 Wilford Woodruff, journal entry for 17 Nov 1884, *Feb 1880 – Dec 1885,* CHL, online.

13 Wilford Woodruff, journal entry for 23 Jul 1885, *Feb 1880 – Dec 1885,* CHL, online.

14 William Folsom to John Taylor, 19 Aug 1885, First Presidency (John Taylor) correspondence.

15 Wilford Woodruff, journal entry for 17 May 1888, *Jan 1886 – Dec 1892,* CHL, online; "Dedication," *Home Sentinel* (30 May 1888): 2–3.

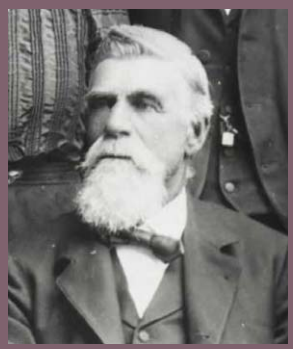
A BRIEF HISTORY OF EPHRAIM

By Albert C. T. Antrei and Allen D. Roberts

Isaac Behunin and his family were the first to live on Pine Creek (later Cottonwood Creek) in what is now Sanpete County, settling there in 1852. Though Behunin claimed forty acres and built a dugout where he and his wife and nine children spent the winter, he moved to Manti in late 1853 for protection from local Indigenous peoples. When others such as Calif G. Edwards tried to settle nearby, Behunin discouraged them, claiming there was not enough water. Since the Behunins were a single family rather than part of a group or community of Saints, and since there was no continuity between his family's short stay and the enduring settlement that began a year later, most consider the Behunins to be Ephraim's first settlers but 1854 to be the year of its founding.

In February 1854, James Allred left the fort at Manti with approximately fifteen families, including the Behunins, and moved seven miles north to Pine Creek. With Allred and some of his sons leading them, the group began raising a fort, enclosing one and a half acres, and named the place Fort Ephraim, though the structure itself became known as "Little Fort." The fort had seven-foot walls and cabins along all four interior walls. It eventually contained a church-school, Seventy's House, bowery, sawmill, tannery, tithing office, and stonecutter's shop, each built of logs, adobe, and stones. Pine Creek ran through the fort as two little streams.

During the spring of 1854, settlers planted fields of wheat, oats, and potatoes north and west of the fort, and vegetable gardens inside it. Isaac Behunin built the first sawmill on Pleasant Creek and enlisted the help of his fellow settlers in clearing a road up the canyon for hauling timber. Latter-day Saint priesthood groups were organized just as an influx of Danish converts arrived in the county. Most settled in Ephraim; the others built cabins in Manti. These first years were challenging times as the pioneers struggled to irrigate, farm, log, and feed new immigrants in the face of potential Indigenous raids and devastating grasshopper attacks, such as the one of 1854 when the insects devoured many crops.



Henry Allen Beal

BACKGROUND FLOWER PHOTO BY COURTNEY SMITH, *UNSPLASH.COM;* PHOTO OF EPHRAIM WARD

Louis Peterson, Ephraim home

First Ward, C. R. Dorius School, Ephraim, Utah

The Little Fort quickly proved too small for the influx of new settlers, so a much larger "Big Fort," enclosing seventeen acres and Little Fort itself, was built of local stone. Its north wall was fourteen feet tall and four feet wide at the top. Finished in 1855, the other walls never reached more than seven feet high as the fort was never directly attacked. The fort gave protection and some stability, as did the stone tower on nearby Guard Knoll from which observers could watch activities in the valley. The new fort cost $13,000 and many hours of cooperative effort, diluting attempts to establish productive farms. Constructed across a sizable creek, the plotted Fort Ephraim offered protection and some modest growth outside the fort, though these safeguards were not foolproof as Indigenous attacks in October 1865 cost the lives of several settlers who were logging in Ephraim Canyon.

The Allred family stayed until the spring of 1859 before moving back to Spring Town (now Spring City) where they had originally settled seven years earlier. In turn, several of the Danish founders of Spring Town had moved to Ephraim when they no longer needed the protection of the fort at Manti and remained in Ephraim after the Allreds left, leading to a Danish majority by 1860.

Ethnic, economic, and water conflicts among the Saints eventually caused Church leaders to send Canute Peterson, a Norwegian, to serve as the fourth bishop. Arriving from Lehi in 1867, his strong leadership helped bring an end to hostilities with the local Indigenous people and disagreements within the white community. Growth and prosperity followed. Settlers moved out to the townsite originally surveyed in 1860 and built homes and out-buildings, with Ephraim incorporating as a city in 1868. In the 1870s, and using cut limestone, the Saints built an impressive tabernacle, a two-story co-op store, a large granary, and a city hall. By 1880, the city had reached a demographic of ninety percent Scandinavian.

With Brigham Young's selection of Peterson to serve as Sanpete's first stake president in 1877, Ephraim became the center of the Church for the county's Latter-day Saints. It also made possible the creation of the Sanpete Stake Academy, a Church-sponsored educational venture promoted by Peterson and others in Ephraim. After a humble beginning with individual subjects taught in homes throughout town and larger classes taught on the second floor of the co-op, the school moved into a stately, neo-classical structure later known as the Noyes Building—the first building on the academy's new campus east of downtown.

After the Church turned the school over to the state in 1932, Snow Academy became an accredited two-year college, and its name was changed to Snow College. The school now has a large campus in Ephraim and an extension campus in Richfield. The school employs a full-time faculty and staff of about 400, and its student popula-

City Meat Market, Ephraim, Utah

tion now exceeds 6,000. The school is now the top employer in Ephraim; its economic impact rivals that of agriculture, the longtime economic mainstay of the community. It has also brought youthful enthusiasm and diversity to the county, and its networks with other state institutions and programs have enriched the town's culture, economy, and influence.

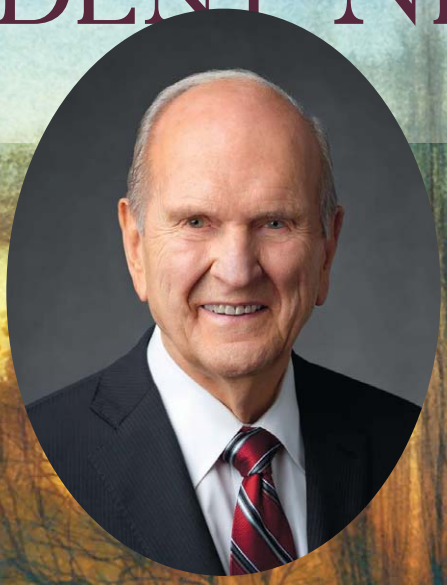
As it grew, Ephraim's grid of squares, platted blocks, and wide streets filled with fine homes and outbuildings. Main Street—also U.S. Highway 89—developed a significant commercial district with a variety of stores and shops, a new stone city hall, a Latter-day Saint stake center (replacing the tabernacle), a Carnegie Library, and a social hall, tithing office, theater, bank, and hotel. Most of the buildings are still in use, though not all for their original purposes.

To celebrate the town's Nordic heritage, a few locals organized the first Scandinavian fFestival in 1976. It is held each year on the weekend before Memorial Day and draws many out of-towners and former residents to enjoy events held on Ephraim Square.

The city's motto, "Rich in heritage. Invested in the future," is a fitting phrase that continues to guide Ephraim as a leading city of Sanpete County.

Reprinted with permission and updated from Albert C. T. Antrei and Allen D. Roberts, A History of Sanpete County (1999), pages 365-68.

Treasured Inheritance: The Sanpete Ancestors of President Nelson



ART BY AL ROUNDS

by Marsha N. Workman

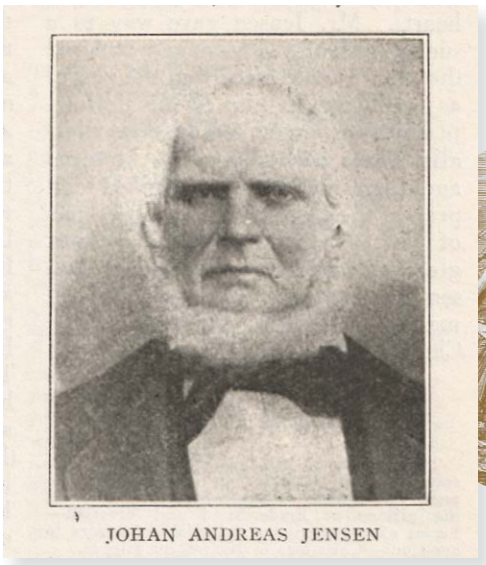
On May 1, 2021, in a pre-recorded message played at a press conference inside the Manti Temple, President Russell M. Nelson explained the modified plans for the temple. He also stated he had received very clear instructions from the Lord shortly after general conference the month before that a new temple should be built in Ephraim.

A little over a year later, on August 27, 2022, President Nelson presided over the Ephraim Utah Temple groundbreaking. At the ceremony, he mentioned his ties to Ephraim City and Sanpete County: his mother was born in Ephraim, his father in Manti, and all of his eight grandparents lived in Ephraim.

Most of us have grandparents that came from different countries or parts of the United States, but how often do they all settle in the same town—especially a small town like Ephraim, Utah—and remain there for several generations? President Nelson's grandparents (my own great-grandparents) did just that: three were born in Ephraim and one arrived there as an infant.

President Nelson's Anderson grandparents, Andrew and Sarah E. Williams, were married in Ephraim on March 31, 1881. They remained there and eventually welcomed ten children into their family. President Nelson's mother was the sixth child, born May 17, 1893.

With this introduction President Nelson has given permission for me to tell about our ancestors who joined The Church of Jesus Christ of Latter-day Saints, immigrated to the United States, and settled in Utah. The following excerpt is from my father's autobiography, *Heart to Heart,* which is a treasure and tribute to our own brave forebearers and their journeys.



JOHAN ANDREAS JENSEN

From Europe to Ephraim

Courageous is perhaps the best word to describe those ancestors whose lineage I proudly possess. All eight great-grandparents were converts to the Church of Jesus Christ in Europe.

Let me tell you first about Johan Andreas Jensen. Born November 16, 1795, near Frederikstad, Norway, he lost his father when five years old and went to sea. During the following twenty-five years he advanced from cabin boy to the captaincy of a large ship, navigating nearly all parts of the world. In 1849 he became deeply impressed with religion and gave nearly all his goods to the poor. He preached repentance and in so doing rebuked the king and the Lutheran religion of the state. For this offense, he was imprisoned in Frederikstad. Two Latter-day Saint elders, Christian J. and Svend Larsen, were imprisoned in the same jail for a similar offense. There they sang the songs of Zion. The strains of their music were heard by Johan, who was moved emotionally by their testimonies. Conversations ensued. On Sunday morning, April 24, 1853, Johan gave way to a sudden outburst of tears and declared that he was convinced that the gospel as explained to him by his fellow prisoners was true. His face literally shone with joy. He was baptized in 1854 after they were all released from prison.

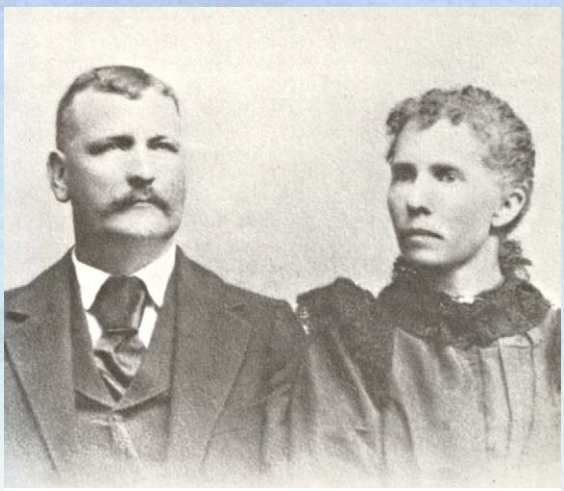
Johan and his wife, Petra Amundsen, and children left their native Norway and emigrated to the United States of America in 1863. When their

journey began, their family included six children, two of whom were infant twin daughters born March 28, 1863. They were about six weeks of age. This family trekked across the United States carrying their belongings and these babies in a handcart, subsequently settling in Sanpete County, Utah, in the town of Ephraim. One of the twin baby daughters died en route. The twin that survived became my Grandmother Nelson.

Mads Peder Nielsen was born August 3,1833, in Mialholm, Aalborg, Denmark. He married Margrethe Hansen, who was born on January 11, 1830, in Vjerup, Ribe, Denmark. They, too, joined the Church and emigrated to Ephraim, where my grandfather Andrew C. Nelson was born to them on January 20, 1864.

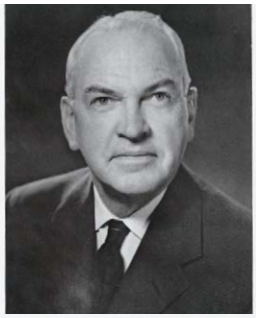
Neils Christian Anderson was born November 26, 1835, in Lund, Malmo, Sweden. He joined the Church at age eighteen and came to America in November 1855, going to St. Louis, Missouri. From there he was called to Iowa on a mission. He came to Utah in 1857, crossing the plains in Captain Cowley's company. He took an active part in the Black Hawk War. In 1873 he was called on a mission to Sweden, where he served for two years, presiding over the Skane Conference. Later he returned to be a worker in the Manti Temple. His wife, Ingeborg Paulsen, was born April 9, 1823, in Dyver, Christiania, Norway. She, too, was a handcart pioneer, coming from St. Paul, Minnesota, to Utah. Their son, Andrew C. Anderson, was born October 1, 1860, in Ephraim. He became my Grandfather Anderson. Four other sons were born of this marriage, one of the children dying in infancy. Ingeborg preceded Neils in death, and he married Anna C. Jensen, by whom he had seven children. His third wife, Maria Peterson, bore him six children.

Across the North Sea in Hartford, Devonshire, England, Stephen Henry Williams was born May 31, 1816. His wife, Emma Jane Hillard, was born on March 31, 1826, in Dichet, Somersetshire, England. They were married June 18, 1814. Deeply moved by the message of the Latter-day Saint missionaries, they joined the Church in 1854. Abused and ridiculed following their conversion, they emigrated to the United States on the sailing vessel *Windermere*. Emma Jane was five months



Grandparents: Andrew C. and Sarah W. Anderson

Edna Anderson Nelson



Marion C. Nelson

Family portrait, 1908. From left: Andrew C. Nelson, Clyde (on lap), Marion C., A. Claron, Chloe, Amanda J. Nelson, Lucile (on lap), C. LaMar, Irving C., J. Clifford, A. Clarence, Lloyd C. (Everett Y. died in infancy.)

pregnant at the time. Her understandable anxiety was augmented by an outbreak of smallpox on board the ship. The family arrived in New Orleans on April 23, 1854, and set out for Utah. A two-year-old son, Joseph Alma, was buried in an unknown grave somewhere in Missouri or Nebraska. They came west in the Darian Richardson company of forty-two wagons, arriving in Salt Lake City on Sunday, September 30, 1854. Samuel Moroni was born en route on August 11, 1854.

Stephen was a tanner by trade; Emma Jane was a popular vocalist. She became the first Primary president in Ephraim, where they resided following a call from President Brigham Young. They had eight children prior to the birth of Sarah Elizabeth Williams, born on February 13, 1864, in Ephraim. She became my Grandmother Anderson. Four of the eight children preceding Sarah were born in England, two of whom died in childhood. The names of Thomas, Stephen, Alma, Moroni, and Nephi were included among Sarah's older brothers, giving visible evidence of the courageous commitment to the scriptures possessed by this family as they moved from Europe to Ephraim. Ultimately, twelve children were born to Stephen and Emma Jane. Besides raising her own family of twelve children and a stepson, Emma Jane also cared for three of her sister's sons.

It seems remarkable that eight great-grandparents from four populous nations in Europe should all have come to Ephraim, Utah, a small town so remote and so different from anything they had known. Although I never knew them, I frequently wonder how they feel about what we are doing now with what they gave to us. Their lineage and legacy are part of an inheritance that I treasure, and for which I hope to be worthy, at least in part.

My recollections of Grandmother and Grandfather Anderson are those of love. He was a carpenter and a craftsman. He built the cabinets for the food storage room in our home. I enjoyed helping him so much. Not only did he teach me how to miter corners but he emphasized thoughtful life principles as well. He taught me to "measure twice and cut once." Many years later I found his wise counsel to be equally applicable in the operating room.[1]

These words of my father remind me of a favorite Latter-day Saint Primary song, which includes the lines, "Whenever I think about pioneers, / I think of brave women and men. / I like to remember that children came, too; / I would like to have been a child then."[2] Those who pioneer in any field face uncertainties, the potential for failure, and spend many long hours pursuing the possibilities of a future unknown to them in the moment. While I am not sure I would have been a very happy pioneer child, I do feel a sense of awe and gratitude for my mother's and my father's pioneer ancestors who settled here in Utah. Their stories and examples tell of their bravery and commitment to a newly found faith, their strength to settle in an unknown foreign country and build a life for them and their posterity. Their faith and their commitment to it are woven into my family history and I gain strength as I learn of them and the heritage they left for me.

1 Russel M. Nelson, *From Heart to Heart: An Autobiography* (1979), 7-9.

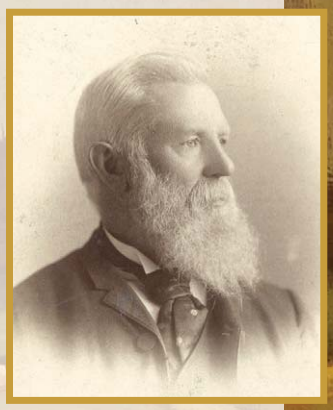
2 Della Darby Provost, "Whenever I Think about Pioneers," *Children's Songbook of The Church of Jesus Christ of Latter-day Saints* (1989), 222.

BACKGROUND ART BY KATHLEEN PETERSON

Sanpete Stake Academy to Snow College

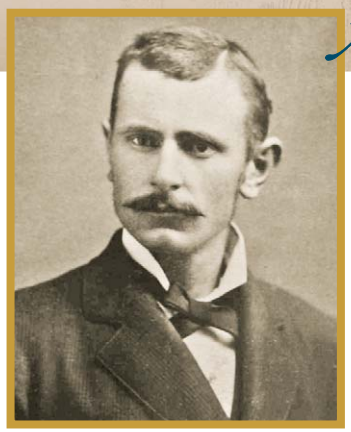
By Wayne K. Hinton

Before public high schools and colleges became widely available in locations throughout the former Utah Territory, The Church of Jesus Christ of Latter-day Saints established academies in many of its stakes. Between 1875 and 1911, stake academies provided primary and secondary education to local children and adolescents; some post-high school courses were also offered. While most of these academies closed as state-supported schools were created, two former academies—Brigham Young University and BYU-Idaho (formerly Ricks College)—remain as Church-owned universities.[1] Three other former academies—present-day Weber State University, Utah Tech University (formally Dixie State University), and Snow College—became state-owned institutions in 1932.



In 1888 Sanpete Stake President Canute Peterson proposed to the First Presidency of the Church that a stake academy be established at Ephraim. Peterson wanted to counter the influence of excellent Presbyterian academies that had been established in the county earlier that decade. Stake members pledged support for a stake academy at a conference of the Sanpete Stake.[2]

Following the approval of President Wilford Woodruff and members of the Quorum of the Twelve, the Sanpete Stake Academy opened on November 5, 1888, with three course levels: preparatory, for students in grades seven through nine; intermediate, for grades ten through twelve; and normal, comprising lower-level college courses in education and teacher training.[3] The first classes were held in two upper rooms of the Relief Society Hall in the Co-op Building. Benches and tables were brought in for the students and teachers. During the first academic year 121 students were enrolled; their ages ranged



Alma Greenwood

from eleven to thirty-two. Tuition was $4, $5, or $6 per term depending on course level.

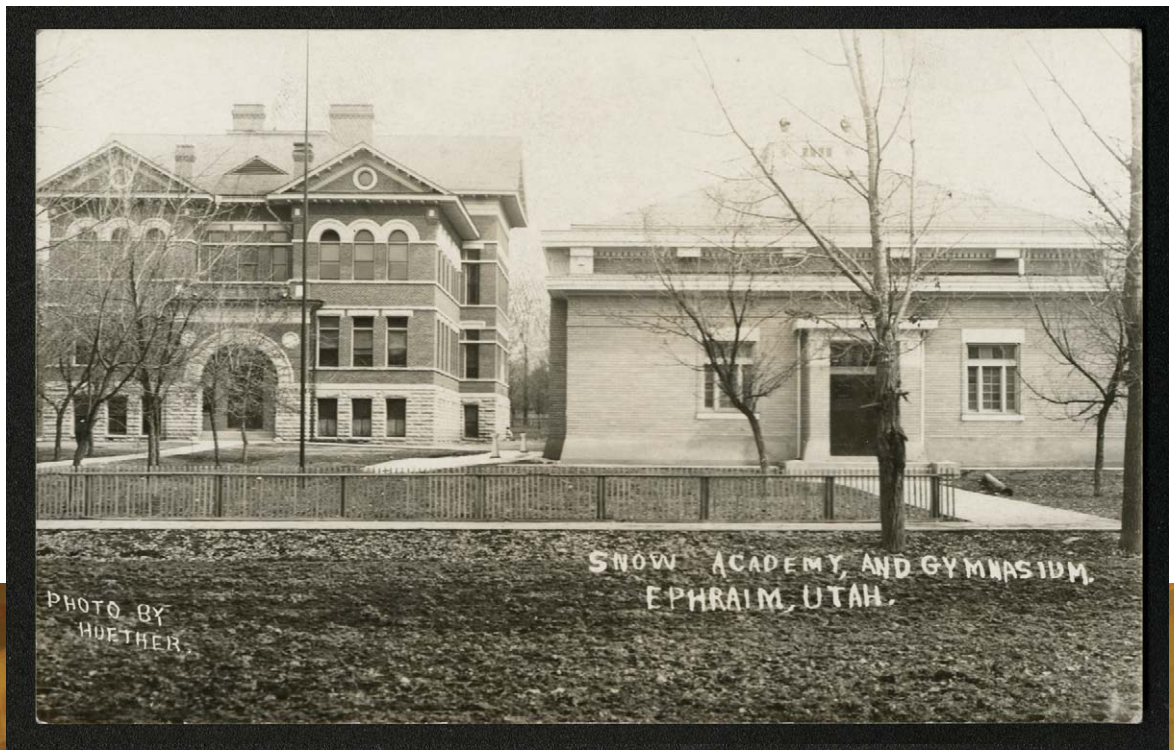
Alma Greenwood was called by Church leaders as the academy's first principal. He moved from Fillmore to Ephraim, and he and Carrie Henrie Payne were the school's only teachers during its first three years. Since they had accepted their assignments as Church callings, Greenwood and Payne served as volunteers and received little and sometimes no pay. Newton E. Noyes became the academy's second principal in 1891 and remained in that position until the title of principal was changed to president.[4]

In 1894 the core curriculum was reduced to a four-year high school program; the two-year foundational program in teacher training also continued. Increased enrollment by 1896 necessitated holding some classes in the North Ward meetinghouse. Two years later business classes were added to the curriculum; these were taught in rooms above the Progress Market. Dressmaking classes were also added; these were convened in a large room above the Ephraim Market.[5]

In late 1898 the Church traded property it owned for a city-owned half-block that had been a stock corral and a park. In May 1899 Anthon H. Lund laid the cornerstone for the academy's first building on what would become its permanent campus. This was the Noyes Administration Building, and as each of its rooms and offices was completed, it was immediately put into use. The building was finally completed and dedicated in November 1909.[6]

From its founding through the turn of the century, the school was funded by tuition and donations from Sanpete Stake members. These donations included "Sunday egg money"—the proceeds from eggs laid on Sundays. In 1900 the Ephraim Academy was officially included in the Church's school system and began receiving Church financial support.[7] Simultaneously, its name was changed to Snow Academy in honor of Church president Lorenzo Snow and his distant cousin Erastus Snow. Both of the Snows were among the first missionaries to Scandinavia; many of their converts immigrated to Sanpete County. President Snow believed in the Academy's future and had authorized construction of the Noyes Administration Building.[8]

The receipt of Church funds made campus expansion possible. By 1912 the Dee Anderson Gymnasium was finished, and other buildings were planned, including classroom buildings and a library. In 1917 the school's name was changed again to Snow Normal



THE FIRST CLASSES WERE HELD IN TWO UPPER ROOMS OF THE RELIEF SOCIETY HALL IN THE CO-OP BUILDING.

College, emphasizing its new focus on teacher training and education. In 1922 as its college curriculum expanded, it became Snow Junior College. In 1953 it became an agricultural branch of Utah State University; in 1969 its name changed for a final time to Snow College.

By the early 1920s Snow Normal College enrolled four hundred students in classes taught by fifteen faculty. In 1922, however, schools administered by the Church Board of Education ceased accepting secondary and late primary school students. Snow transferred all its junior high and high school students to the South Sanpete School District. To provide its normal school students opportunities to student-teach, the college was allowed to continue to enroll students in grades one through four.[9]

When Wayne B. Hales became the college president in 1921, he expanded the school's science offerings and enlarged its library. In the short term, these improvements were critical to the school's vitality; in 1931 the Utah State Board of Education and Northwest Accrediting Association granted full accreditation to Snow Junior College.[10]

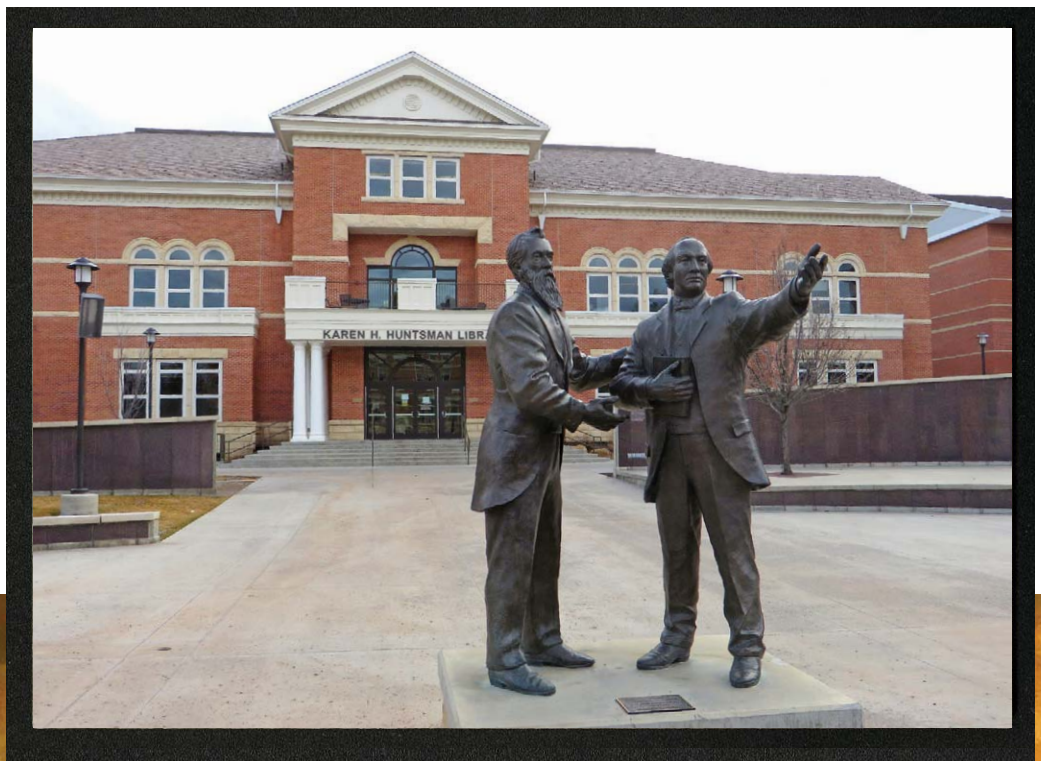
Financial exigencies of the Great Depression led Church leaders to discontinue most Church schools or to turn them over to the state. In 1931 the Utah State Legislature passed House Bill 101 by a single vote, and Snow Junior College became a state school. Despite the economic hardships of the following decade, several new buildings were added

to the campus. Among these was Greenwood Hall, the first girls' dormitory, which was constructed on the site of Ephraim's old Presbyterian school.[11] As the US emerged from the Depression and as World War II erupted, sixty-eight acres were added to the campus, more than tripling its size. This land eventually became home to athletic fields and a vocational agricultural complex.[12]

In 1953 Governor J. Bracken Lee proposed returning three of the state's junior colleges to the Church—Weber, Dixie, and Snow Colleges. Senate Bill 39 was passed authorizing a ballot referendum determining the fate of the three schools. Utah citizens voted to retain state control of all three.[13]

Over the years, Snow College has become the cultural, entertainment, and educational center of Sanpete and Sevier counties. It is the top employer in Sanpete County and the tenth most important in Sevier.[14] Snow currently has five academic divisions: Business and Technical Education; Humanities; Fine Arts and Communications; Natural Sciences and Mathematics; and Social and Behavioral Sciences. Collectively, these divisions offer approximately seventy programs of study. Snow College is known regionally for its liberal arts offerings including excellent programs in music, theater, fine arts, and forensics; it is also increasingly known for its strong science programs that prepare students to excel in upper-division or graduate studies in medicine and pharmacy. Snow's 1985 football team went undefeated and won the national junior college championship; many of Snow's former football players have been recruited by the football programs at BYU, Utah, Utah State, and elsewhere and have had successful careers in the NFL or in Division I coaching. Among Snow's most distinguished graduates is Utah's current governor, Spencer Cox.[15]

In addition to the Ephraim campus there is also the fifty-six-acre Snow College Richfield campus. Together, the two campuses comprise one hundred fifty-eight acres. The faculty and staff at Ephraim number about four hundred; average full-time student enrollment has been about four thousand for the past several years. Part-time students bring total enrollment to approximately six thousand.[16] Snow College fills a valuable role among Utah's institutions of higher education, offering one-year certificate programs (completion or proficiency) in more than forty fields from business and agriculture to cosmetology and wireless networking; two-year associate degrees are awarded in arts, fine arts, business, sciences, dance, nursing, and other areas, together with associate of applied science degrees in nearly a dozen additional fields; and bachelor's degrees are conferred in music and software engineering.[17]



1 Wayne K. Hinton, *Utah: Unusual Beginnings to Unique Present* (2000) 77. BYU–Hawaii (formerly Church College of Hawaii) was established by President David O. McKay as a Church-owned college in July 1956.

2 Fannie G. Thompson, speech delivered at Golden Jubilee Founders' Day Celebration, Ephraim, Utah (1939).

3 "Circular of the Sanpete Stake Academy, Ephraim City, Utah for the First Academic Year, 1888–1889" (1888).

4 Ephraim Centennial Book Committee, *Our Yesterdays: A History of Ephraim, Utah,1854–1981* (Ephraim City, 1981), 76.

5 Ibid.

6 Ibid.

7 "Presidents' Historical Highlights," President's Office, "Historical Highlights," *Snow.edu*, online.

8 Albert C. T. Atrei and Allen D. Roberts, *A History of Sanpete County* (1999), 206.

9 Gary E. Peterson and Lowell C. Bennion, *Sanpete Series: A Guide to Utah's Heart* (1987).

10 Ibid.

11 Antrei and Roberts 207. The respected Wasatch Academy, in nearby Mt. Pleasant, Utah, is the only surviving Presbyterian school in Sanpete County.

12 Ibid.

13 Hinton 142.

14 "Largest Employers by County," *Jobs.Utah.gov,* online.

15 "About Snow," *Snow.edu;* "Snow College Degrees and Programs," Class Catalog, *Snow.edu,* both online.

16 "Snow College Degrees and Programs," Class Catalog, *Snow.edu,* online.

17 Ibid.

Pioneer VIGNETTES

SUP PAST PRESIDENT J. ELLIOTT CAMERON BECAME THE NINTH PRESIDENT OF SNOW COLLEGE, JULY 1956

J. Elliott Cameron became the new director of Snow College effective July 1, 1956. Cameron was born in Panguitch, Utah February 9, 1923, a son of Mr. and Mrs. B. A. Cameron. He graduated from Springville High School and attended Branch Agricultural College in Cedar City before entering the Armed Services where he served from 1942 to 1946, classified as Administration Specialist, Hospital Administration.

He then attended Brigham Young University and received dual bachelor's degrees in accounting and business administration and an MA degree in educational administration.

His teaching experience began at Lincoln High School of Utah County's Alpine District. He served as principal of Duchesne High for one year and of South Sevier High for three years. He was serving as superintendent of South Sevier District at the time he was appointed director of Snow.

He married Maxine Petty of Nephi in the Manti Temple in 1942. They were the parents of one daughter, Kerry Lynn, and three sons, Bruce, Kim, and Preston.

In November 1957 Director Cameron announced the purchase of the Helen Young and the Jesse Armstrong properties by Snow College. This began the primary expansion of the college campus. Eventually, the campus would extend two city blocks east of the original site; it would also include new areas on its other three sides. The R.C. Armstrong family home on Main Street was purchased by the college in December 1957; construction of Fern Young Hall commenced in early 1958.

Director Cameron completed his tenure at Snow College in June1958, subsequently filling administrative positions at Utah State and Brigham Young Universities.

Cameron served as SUP National president in 1996.

Source: Snow College History and Development, *prepared by members of the Scribblers' Club under the direction of Lucy A. Phillips (1976–1977), 198–200.*

THE EPHRAIM CO-OP

Much More Than a Store

By Kent Powell and W. Tyson Thorpe

On the corner of Main Street and 100 North in downtown Ephraim, Utah, stands an icon of Sanpete County. The Ephraim Co-operative Mercantile Association building was constructed in the early 1870s in a Greek Revival style. For decades it was a centerpiece of life in the town, but by the late 1960s the building was serving as a makeshift grain silo. After those years of neglect, an effort to preserve the structure began with a petition to place the co-op on the National Register of Historic Places.[1] The following was written by Kent Powell, a preservation historian with the Utah State Historical Society, as part of the petition to the National Register submitted in 1972.

Statement of Significance

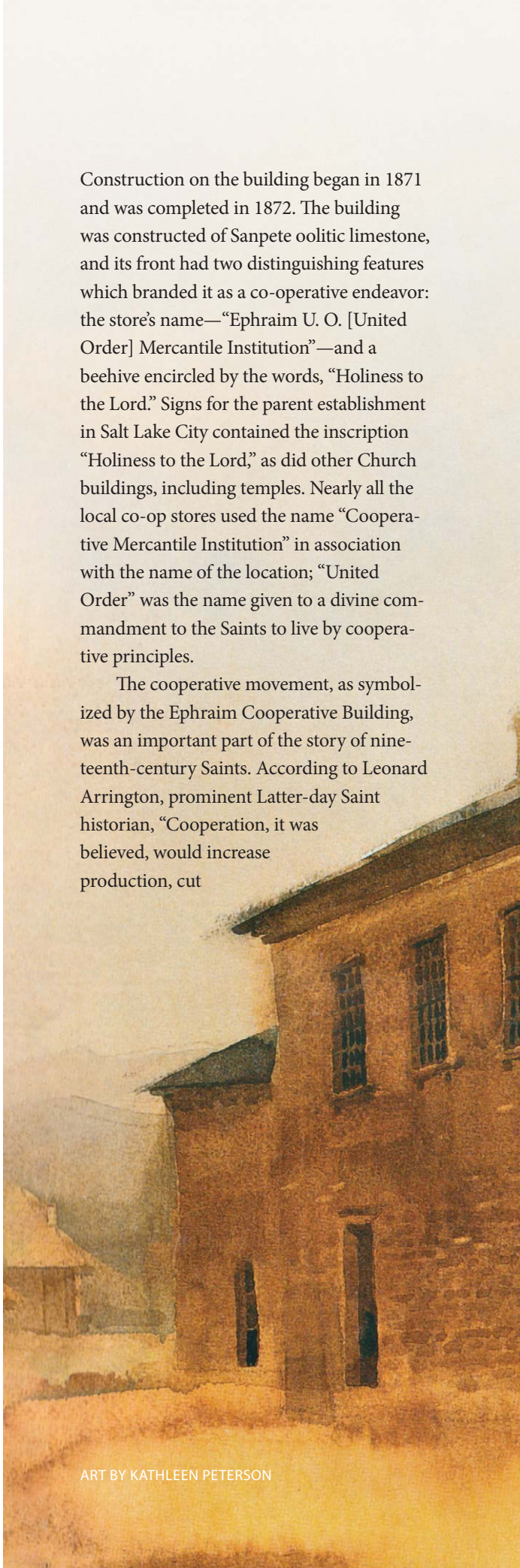
In the late 1860s Latter-day-Saint communities were faced with the challenge of an ever-increasing number of "gentile merchants" settling in Zion. The coming of the railroad in 1869 threatened to enslave the Saints with an economic bondage they had not previously known. In response to perceived economic threats, Church officials developed plans culminating in the cooperative movement. The basic philosophy of this movement was that Latter-day Saints should not trade with "outsiders" but instead with local cooperative establishments which would be supplied by a "Parent Institution."

The first step in the cooperative movement was the organization of the "Parent Institution" in Salt Lake City, Zion's Co-operative Mercantile Institution, on October 24, 1868.[2] Within the next ten years more than 150 local cooperatives were founded.

One of the best remaining examples of a local cooperative store is the old Ephraim United Order Co-operative Building.

Construction on the building began in 1871 and was completed in 1872. The building was constructed of Sanpete oolitic limestone, and its front had two distinguishing features which branded it as a co-operative endeavor: the store's name—"Ephraim U. O. [United Order] Mercantile Institution"—and a beehive encircled by the words, "Holiness to the Lord." Signs for the parent establishment in Salt Lake City contained the inscription "Holiness to the Lord," as did other Church buildings, including temples. Nearly all the local co-op stores used the name "Cooperative Mercantile Institution" in association with the name of the location; "United Order" was the name given to a divine commandment to the Saints to live by cooperative principles.

The cooperative movement, as symbolized by the Ephraim Cooperative Building, was an important part of the story of nineteenth-century Saints. According to Leonard Arrington, prominent Latter-day Saint historian, "Cooperation, it was believed, would increase production, cut



ART BY KATHLEEN PETERSON

down costs, and make possible a superior organization of resources. It was also calculated to heighten the spirit of unity and 'temporal oneness' of the Saints and promote the kind of brotherhood without which the Kingdom could not be built."[3]

The cooperative store occupied the first floor of the two-story structure. The second floor was constructed as a recreation hall and a Relief Society meeting hall. Dances and parties were held on this upper floor. The building became not only an economic but a social center for the community.

In 1888 plans were made for the establishment of the Sanpete Stake Academy.[4] Funds were not available for the construction of a building and so the Relief Society Hall above the Co-op store was secured. Furniture and equipment were purchased and on November 5, 1888, the Sanpete Stake Academy was opened.[5] The hall was used by the Sanpete Stake Academy until about 1900. In 1902 the name of the school was changed to Snow Academy. This was in turn changed to Snow Normal College in 1917 when the institution became a school for teachers. As the first home of the school which still later became Snow College, the old Co-operative Building has increased historical significance.

The building is presently owned by the Sanpete Development Corporation which was founded to preserve the structure. Since its establishment the corporation has been influential in preserving other historic sites in the area.

The Building Since 1973

Officially added to the National Registry in 1973, restoration work on the Ephraim Co-op began immediately but progressed slowly. After nearly seventeen years, restoration work was finally completed in 1990 and an open house was held on May 26, beginning the iconic building's life anew.[6] Since that time, the Co-op has received a historical marker from the Utah Division of State History, has served as an events center

and has hosted a craft consignment store operated by the Sanpete Trade Association.[7] While the future uses of the structure remain unknown, the Ephraim Co-op will likely continue as an iconic landmark and a vital link to the early history of Sanpete County.

The body of this article was adapted from Powell's descriptive history of the building included in its nomination form to the National Register of Historic Places ("Utah SP Ephraim United Order Cooperative Building," reference number 73001862, National Register of Historic Places and National Historic Landmarks Program Records: Utah, Records of the National Park Service, National Archives at College Park, National Archives NextGen Catalog, online).

1 "Ephraim Co-op Store Added to National Register List," *Ephraim Enterprise* (20 Apr 1972): 2.

2 *Journal History of the Church*, "24 Oct 1868," Church History Library, online.

3 Leonard Arrington, *Great Basin Kingdom* (1958), 309.

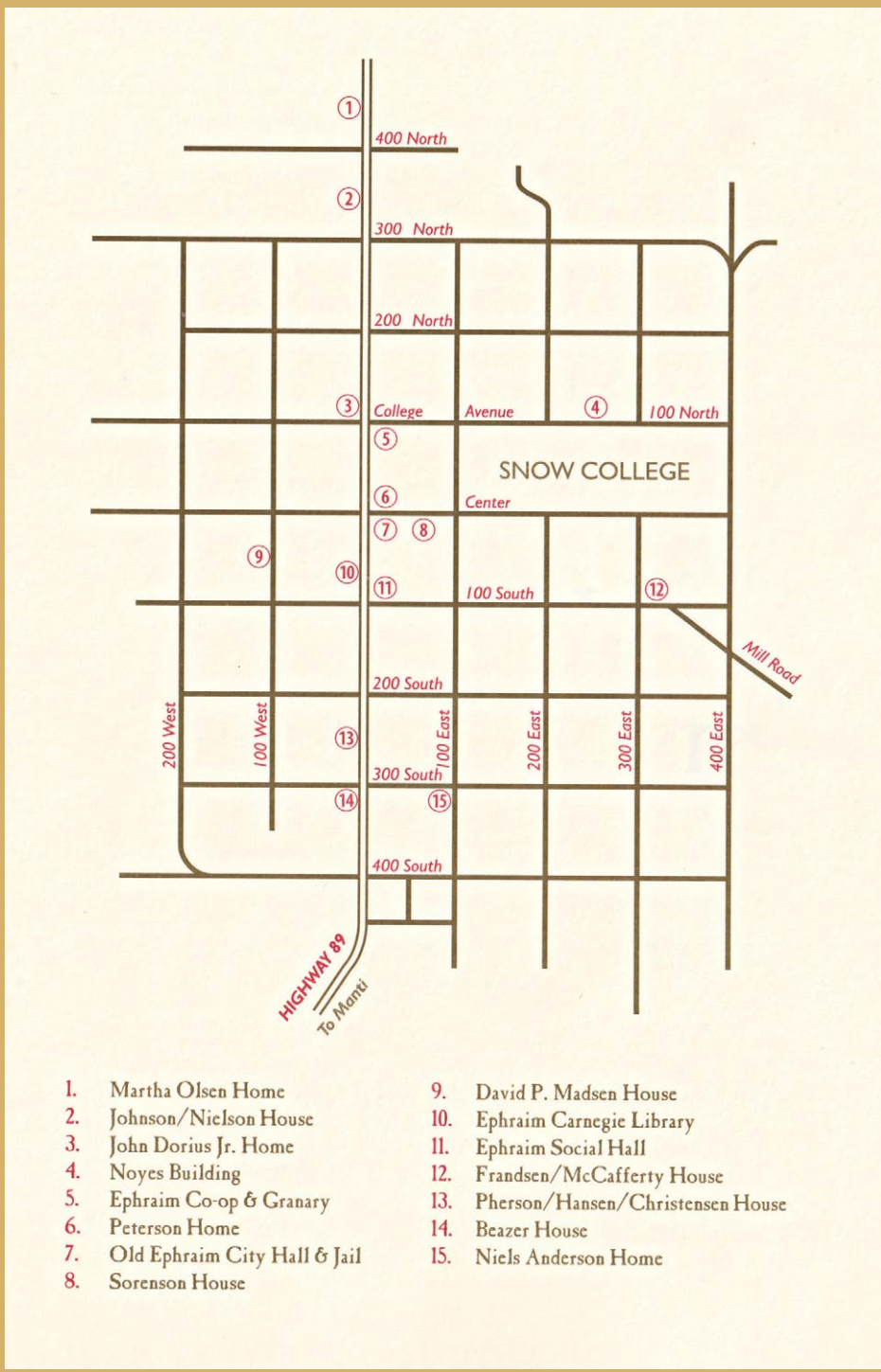
4 George Taylor, "Sanpete Stake," *Deseret Evening News* (6 Mar 1888): [4].

5 "Circular of the San Pete Stake Academy," *Home Sentinel* (24 Oct 1888): 4; "Ephraim Department," *Home Sentinel* (7 Nov 1888): 4.

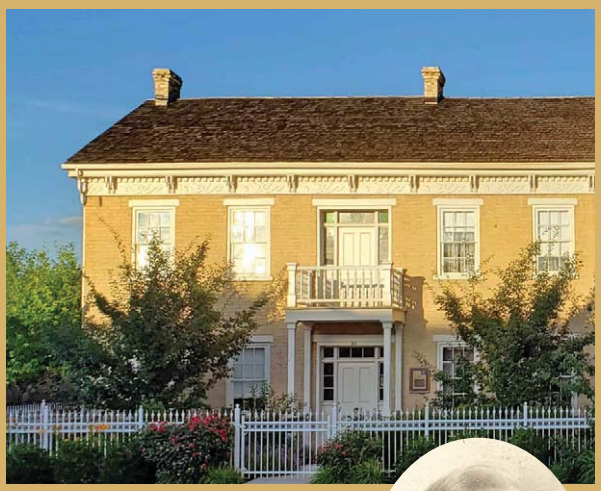
6 *Sanpete County Summer Recreation Guide* (1990), 1.

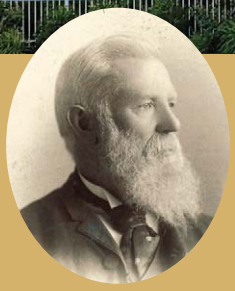
7 "Joint Press Release with Ephraim City and Sanpete Trade Association," *Ephraim City Corporation, Utah.gov Public Notice Website*, online. The building's contract with the Sanpete Trade Association expired during the summer of 2023 and has not been renewed.

HISTORIC HOMES OF *Ephraim*



1. Martha Olsen Home
2. Johnson/Nielson House
3. John Dorius Jr. Home
4. Noyes Building
5. Ephraim Co-op & Granary
6. Peterson Home
7. Old Ephraim City Hall & Jail
8. Sorenson House
9. David P. Madsen House
10. Ephraim Carnegie Library
11. Ephraim Social Hall
12. Frandsen/McCafferty House
13. Pherson/Hansen/Christensen House
14. Beazer House
15. Niels Anderson Home





Canute Peterson House

Utah Historical Marker No. N-191

Constructed of local brick and stone in 1869 by Canute Peterson and his eldest son, Peter, this house (as well as the two homes just north built for his other two wives) is significant as one of Ephraim's oldest pioneer homes and as the home of one of Utah's most prominent citizens. A native of Norway, Canute Peterson joined The Church of Jesus Christ of Latter-day Saints in 1842 after immigrating to the United States in 1837. He returned to Scandanavia as a missionary in 1852–56 and as a president of the Scandanavian Mission from 1871–73. Appointed bishop of the Ephraim Ward by Brigham Young, Canute Peterson moved from Lehi to Ephraim in 1867 where he constructed this house two years later. From 1877 to 1900 he was president of Sanpete Stake; then it was divided and he became president of the South Sanpete Stake. Under his leadership local cooperative economic enterprises were instituted. He was ordained a patriarch by George Q. Cannon on May 15, 1892. During the construction of the Manti Temple, he served as assistant superintendent to architect W.H. Folsom. Canute Peterson lived in this home until his death in 1902.

John Dorius, Jr., House and Barn

Utah Historical Marker No. N-866

This fine Queen Anne style house was constructed in 1897 for John Dorius, Jr., a prominent local businessman. The son of a Danish immigrant farmer, John Dorius pieced together a successful career in farming, freighting, and merchandising in Ephraim during the 1880s and 1890s before moving his business to Salt Lake City in 1905. In scale, massing, and decorative detail, the Dorius House is a noteworthy expression of the Queen Anne design principles and remains one of the most outstanding examples of this important architectural style outside the major urban areas of Salt Lake City and Ogden. The barn in back of the house, built about the same time as the house, represents an excellent example of European craftmanship which came to Sanpete Valley as part of Latter-day Saint colonization.

Hans "Rich" Hansen

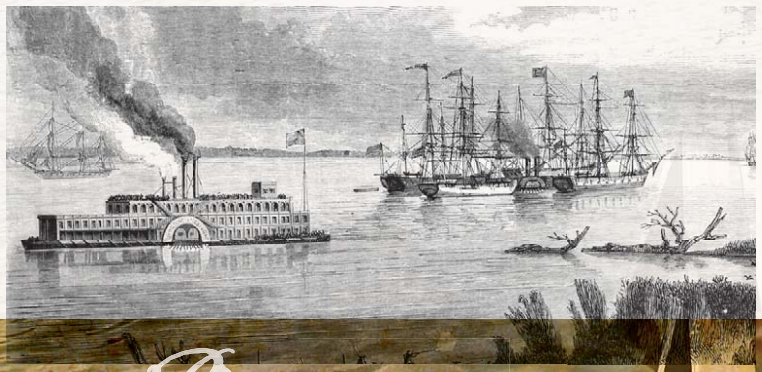
By Maurine Thomas Ramos

Hans Hansen was born November 10, 1813, in Sallerup, Praesto, Denmark. He was one of three children and the only boy. He married Ane Catrine Anderson in Allerslev, Denmark, in December 1845, and the two made their home in Orslov. Their first child, a daughter, was born in April 1846 but died just over two years later. In May 1848 a son, whom they named James, was born. A second daughter, named Anna Marie, was born in December 1852.

A few months before Anna Marie's birth, missionaries from The Church of Jesus Christ of Latter-day Saints began proselyting in the area where the Hansens lived. There was great opposition in the community against the Church. The Lutheran minister, trying to protect his flock, was very hostile and even threatened the lives of the missionaries. Hans eventually became curious because of this great opposition and decided to attend a meeting with the missionaries. He was impressed and later took his wife to a meeting at a neighbor's home. When another meeting followed in the Hansen home, Hans and Ane knew they had found the truth.

They met with much resistance from the minister and from their families and friends, but were baptized in April 1853. Shortly after they joined the Church, they determined to cast their lot with the Saints in a new land. They auctioned off their furniture and sold their home. After bidding farewell to relatives and friends, many of whom had forsaken them, they took a train to Copenhagen and, on Christmas Day 1853, they boarded a ship bound for Kiel, Germany. From there, they caught a train to the Gluckstadt port where they boarded a second ship to Hull, England. They then took a train to Liverpool, boarding the Benjamin Adams bound for New Orleans, Louisiana. When they arrived in the United States in late March 1854, they had been traveling for eleven weeks.

At New Orleans, the Hansens took a steamer up the Mississippi River and then made their way to Kansas. Hans and a friend, Rasmus Olsen, purchased four oxen, two cows and a wagon, calling themselves "independent immigrants." At the Platte River, they and other Latter-



day Saints were assigned to Captain Hans Peter Olsen's wagon company. They encountered a frightening buffalo stampede but were unharmed. As they crossed the plains, they forded streams and swam rivers, climbed mountains and broke trails. They arrived in the Salt Lake Valley in early October 1854.

President Brigham Young directed the Hansens and many others to travel south and help settle Sanpete County. They arrived in Ephraim in late October 1854 a little before sundown. Some immigrants, primarily Danish, had arrived in the spring and had erected a small one-and-a-half-acre fort. This was to be the Hansens' new home. Upon their arrival Hans unyoked the oxen and with his wife and son retired a short distance and knelt amidst the tall weeds where he poured out his heart in gratitude for their safe arrival and deliverance from their persecutors.

That night a bed was made for little James by stretching a sack over two poles. His pillow was a slanted board. Hans immediately began to grub the land and remove the tall brush for spring planting. Winter soon arrived and it was long and very cold, but the men kept busy making wooden harrows and rakes. They also hauled rock from the east mountains to build a larger, more secure fort as protection against attacks from the Indigenous peoples in the area.

The Hansens and the other Ephraim pioneers rejoiced with the arrival of spring and warmer weather. But there were few trees and only scattered wildflowers, and they missed the abundance of birds and blossoms that arrived with spring in Denmark. Nevertheless, Hans helped the other Saints dig irrigation ditches; he then cleared and cultivated his land, plowing with one ox and one cow yoked together. In new furrows, he sowed the seed that he and Ane had brought and preserved so carefully during the long winter. Soon, green blades appeared, making the Hansens' hearts light and happy.

The crops grew, but suddenly great hordes of grasshoppers appeared, devouring all the crops in the settlement. Their food store for the coming winter and their seed stock for the following spring were destroyed simultaneously. To provide for his family, Hans found work in Manti making adobe bricks. He walked the seven miles to Manti each Monday morning and returned late each Friday. Each week, he earned one half bushel of wheat as his wages, carrying the sack home on his back.

Ane and a neighbor woman whose surname was Nielson walked most of the way to Provo to glean wheat left in the fields by harvesters. They each gleaned eight bushels, hiring a driver to bring the grain to Ephraim by ox team. The driver also carried bundles of long straws the women had gathered. Ane and her friend used these to make hundreds of hats that they sold or traded for necessities.

Much of the wheat they earned had to be kept for seed, so they ate very little bread that second winter. Sometimes James would ask his mother for a slice but she had none and would turn her head away so he could not see her cry. They lived instead on sage hens, rabbits, sego lily roots, and boiled pigweed. There were a few potatoes.

During the winter and early spring of 1855, Ephraim residents erected a new fort enclosing the orig-

Gladys Hansen Sparks

inal small fort and sixteen additional acres besides. They worked at night by the light of burning pine logs. By 1860, the pioneers no longer needed the fort for protection, and city blocks were laid out outside the fort. Some settlers immediately began building permanent homes.

In 1862 Hans completed a one-and-a-half-story English-syle home—with a central hall—for his family. His was one of the first large homes completed in the settlement. He had carried with him from Denmark a container of green paint, which he used to paint the doors. Because colored paint was considered a luxury, some of his neighbors gave him the nickname, "Rich." Still standing today, the Hans Hansen home is located in a picturesque setting near large willow trees and the creek.

When Hans took a second wife, Mary Christiansen, he built a small Scandinavian home for her, a three-room structure on a lot near Ane's home.

Peace was eventually established between the white settlers and local Indigenous peoples. The so-called "Ephraim – Black Hawk Peace Treaty" was signed in August 1868 under a juniper near the Hansen home, and Hans was an eyewitness to this event.

A granddaughter, Jennie Hansen, recorded, "Hans and his wife were very artistic and made a real paradise out of the area around their home with lawn, hedges of roses, and flower beds made in patterns with paths running in all directions. There was a productive orchard back of the home. Several Church leaders stopped at the Hansen home when traveling to and from conferences or the Manti Temple. There was always a feeling of peace and love in the home."

Hans had made many trips to St. George to assist in the construction of the temple there; he felt very blessed to participate later in the construction of the Manti Temple.

Granddaughter Jennie continued, "Hans died July 31, 1895, at age eighty-three following a lingering, painful struggle with cancer. When Ane could see he was suffering, she would cry, and then he would take her hand ever so gently and say, 'Maybe if I suffer you won't have to.' Perhaps his words were prophetic, for Ane died on September, 16, 1916, following a brief illness."

This article was compiled from a family history written by Jennie Hansen, a granddaughter of Hans and Ane, and a history of Hans Hansen written by a great-grandson, Lee Hansen Johnson.

Mr. Lee's Variety Store

By Nancy Oliver

On April 1, 1954, Glenn Wilson Lee established a new business in Ephraim, Utah. Although it was April Fool's Day, his vision was not a joke. Rather his variety store became a local treasure, serving three generations during its thirty-eight-year history. Located at 91 South Main Street in Ephraim, Lee's Variety Store stocked a variety of household products, craft items, clothing, and baby goods. It even included a key-making machine and was a drop-off and pick-up location for a dry-cleaning business in another town.

Lee's children remember taking inventory at the end of each year; counting spools of thread, sewing notions, and the contents of numerous hardware bins. The Lee kids were also the recipients of clothing that was not sold in the store. The three older girls remember getting boys' pajamas one Christmas and the great fun they had showing off the flaps in front of the neighbors.

Delilah Nielsen Olsen, a long-time employee at Lee's store, commented in a 1992 interview that some customers came to the store not so much to shop as to "borrow" Lee's sympathetic listening ear. Lee consciously made time for anyone who needed to air concerns, request help with problems, or receive homespun counsel. His warmth and charisma were coupled with good sense and wisdom, and people were drawn to him. Most customers left feeling considerably better than they did before coming into the store.

Lee's welcoming nature extended to local children as well. About 3:00 in the afternoon, at least on school days, Mr. Lee's was the place to be. A wide selection of penny candy was always for sale, and most children could afford to buy a piece or two. Those with a birthday quarter in hand might splurge on a whole bag. Candy bars were only five cents when Lee opened his store in 1954 but increased in price to nearly a dollar by the time he retired in July 1992.

Children often shopped for Christmas or birthday presents at the Variety Store, knowing that they could get a very affordable gift and have it wrapped as well. In a few instances, children brought in gifts purchased at other businesses and asked Lee to wrap them, which he was happy to do.

Repeat customers claimed that "anything you need, you can find at Mr. Lee's." Though the business has now been gone for more than two decades, customers who stopped by the Variety Store still carry vibrant memories of it and Mr. Lee.

Funk's Lake

BY RON SNOWDEN

Palisade State Park is today a wonderful spot in central Utah near the small town of Sterling in Sanpete County. It boasts great trout fishing, campsites with full bathroom facilities, cabin rentals, an adjacent golf course with a restaurant, a playground, and more. It wasn't always all of these things; in fact, without the dreams of Daniel Buckley Funk Sr. it likely would still be a mudhole within a relatively small natural basin, void of little arable land for farming. This is the story of Daniel Funk, whose efforts provided water, recreation, and beauty to future residents of Utah.

The Sanpete area was controlled by a small band of the Timpanogos, who were led by Chief Arapeen. Settlement by whites began in a serious way by the late 1850s, when the towns of Manti, Ephraim, Sterling, Gunnison, and others were organized and people began moving to them. Most troubles with Blackhawk would not unfold until the mid-1860s.

Born in 1820 in Pennsylvania, Daniel Funk married his first wife Mariah DeMill in 1841. About two years later he joined The Church of Jesus Christ of Latter-day Saints in Quincy, Illinois; Mariah had been a member for over a decade. The family eventually traveled West with many other Latter-day Saints and arrived in the Salt Lake Valley in 1848.[1] Daniel later married

a second wife, Mary Jane Pectol, in 1856.[2]

Chief Arapeen asked Brigham Young for help in teaching the Indigenous peoples how to grow their own food. The Funks and several other families,were assigned to help them and were sent to the Sanpete area; Manti and nearby settlements soon followed.[3]

In his travels Daniel had noticed an attractive basin about six miles south of Manti. After surveying the area, Daniel believed he could form a lake by creating a drainage channel from the head of Six Mile Canyon to the basin. His dream was to establish a weekend resort to accommodate the growing numbers of pioneers arriving in central Utah.

During this time, Daniel sought advice from Brigham Young, who, according to some accounts, stated, "The people need a place to go where they can forget their work and problems." Following this admonishment Daniel struck a deal with Arapeen to purchase the land in 1873.

Because of his industry and foresight, Daniel had retained title to two homes in addition to the homes he had built for each of his wives. He sold his two homes to finance his dream project, and, apart from his son Ezra, pressed his older boys to work with him. Ezra continued to work the family farm near Manti as his father's project unfolded.

The most arduous parts of Daniel's plan were the construction of a diversion dam across Sixmile Creek and the digging of a ditch from that point to the mouth of the basin. Daniel envisioned that part of the creek would be diverted into the ditch and carried to the basin, eventually creating a small lake there. After much effort, and despite not having all the tools and equipment needed for the job,

DAUGHTERS OF UTAH PIONEERS
No 176
ERECTED 1952
FUNK'S LAKE
IN 1873, DANIEL B. FUNK PURCHASED THE WINTER CAMP GROUNDS OF THE SANPITCH INDIANS SITUATED IN ARROPEEN VALLEY, ONE MILE EAST OF STERLING, UTAH. WITH THE HELP OF PRESIDENT BRIGHAM YOUNG, HE OBTAINED FROM CHIEF ARROPEEN A DEED TO THE VALLEY. HERE HE BUILT THE LAKE, PLANTED 65,000 TREES AND RAN A PLEASUER RESORT UNTIL HIS DEATH, DEC. 30, 1888. LATER THE RESORT WAS OPERATED BY HYRUM MORONI BRADLEY. THE LAKE WAS 1.8 MILES FROM THIS MONUMENT.
CAMP ARROPEEN
SANPETE COUNTY

the ditch was completed, water was turned into it, and the family rejoiced. The reveling was short-lived, however, because as the water ran down the side of the basin and reached the basin floor, it disappeared. Daniel puzzled over this phenomenon for months, riding to the property nearly every day. One morning as he rode his horse up and over the lip of the basin, Daniel noticed a thin layer of water skimming the basin floor. Then he understood: sub-surface cracks and crannies were filled with water, and Funk's Lake had at last begun to form.

Daniel's time was soon filled with all the chores and preparations needed to establish his weekend pleasure resort. After several months the lake covered about seventy-five acres at its surface and was around twenty feet deep at its center. In the meantime, Daniel and his family were busy with other preparations, planting nearly two thousand trees and fencing surrounding pastures. They also fashioned a large bowery from willow branches and built a spacious dancing floor. Other amenities were added with time. Daniel named his resort Palisade Park.

Funk's pleasure park was just a short wagon ride away from many settlements in Sanpete County and quickly became popular with the locals. The park eventually featured rowboating, horseback riding, swimming, dancing, sites for picnics and camping, and rides around the lake on a small steamboat. Other requested activities could often be accommodated.[4]

The striking success of Palisade Park was marred by an early tragedy. A group of young people were enjoying a steamboat ride when a thunderstorm moved over the lake. For unknown reasons, a number of the youth ran to one side of the boat. The boat became unbalanced on the rough water and capsized. Of the young people aboard the boat, eleven died because they could not swim.[5]

The resort remained busy serving local patrons and hosting various groups from around the state until November 1888, when Daniel died suddenly.[6] One of his sons, William, took over operation of the resort and then purchased it outright in January 1890.[7] Ownership of Funk's Lake was transferred several more times over the years; some owners allowed the resort to fall into disrepair while others worked to restore it. Palisade Park became a state recreation area in 1962 and received extensive updates two decades later, resulting in a rededication of the site in 1983.[8]

The park is a wonderful place in central Utah to spend an hour or a day. And, if you should go, take time to contemplate the efforts of Daniel Funk in creating the historic resort.

1 Jerry Lyn Bradley Lloyd, comp., "A Collection of the Histories of Daniel Buckley Funk, His Wife, Mariah De Mill, and His Wife, Mary Jane Pectol," typescript, n.d., "Daniel Buckley Funk," Memories, *FamilySearch.org*, 2–3, online.

2 Ibid., 11.

3 Ibid., 4–11.

4 Ibid., 17-21.

5 A. H. Lund, "Fatal Accident in Sanpete," *Deseret News* (10 Jul 1878): 355.

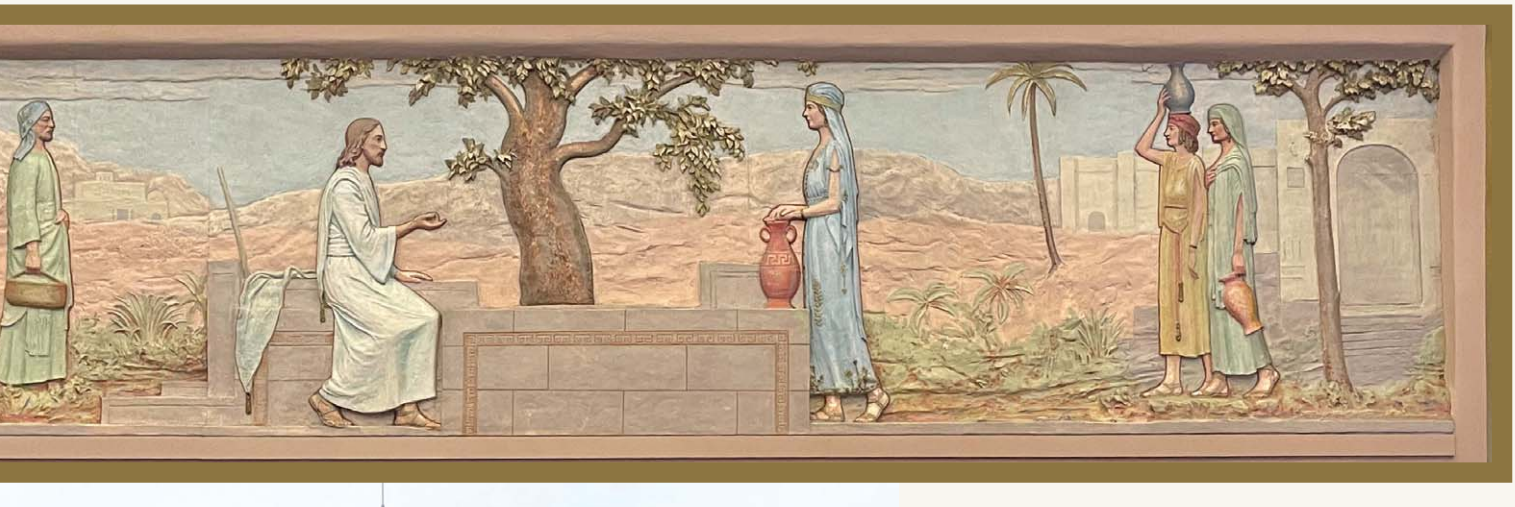
6 "Another Sudden Death," *Home Sentinel* (5 Dec 1888): 4.

7 "Brieflets," *Home Sentinel* (6 Feb 1889): 5; "Home Affairs," *Home Sentinel* (23 Jan 1890): 4.

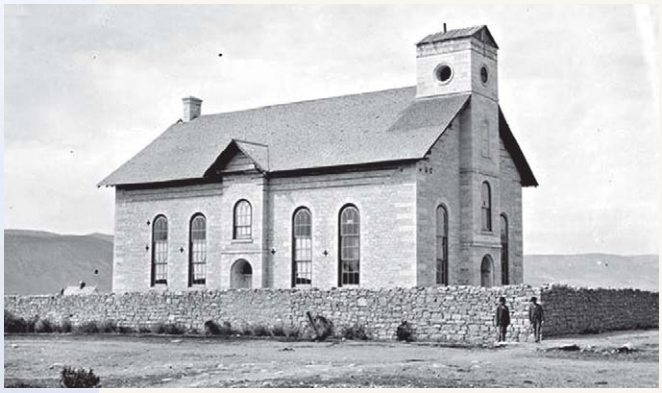
8 Bruce Jennings, "Palisade State Park Dedicated Saturday," *Manti Messenger* (18 Aug 1983): 1.

HISTORIC *Manti Tabernacle*

The Manti Tabernacle is "probably one of the finest examples of the Greek Revival style in the Church. It was begun in 1878 and completed in 1882 and was 155-by-90 feet in plan with a 30 foot ceiling."*



Women at the Well, relief sculpture, by Torleif Knaphus. Originally created for the Cardston Temple, this sculpture has been replicated for many Church buildings throughout the Intermountain West. This copy in the Manti Tabernacle shows the desert colors of the Holy Land (see *Historic LDS Architecture,* online).



"The tabernacle was constructed of oolitic limestone from the same local quarry as the stone for the Manti Temple. . . . When it was built, the tabernacle was simply one large, high-ceilinged hall, with the main floor at grade level. [Outside was] a horseshoe gallery used by the Manti North Ward"*

Dedicated in 1903 by Joseph F. Smith, the tabernacle underwent a fifteen-month renovation and was rededicated September 13, 2015. It is listed on the National Historic Register as one of only three nineteenth-century buildings still in use as a Latter-day Saint meetinghouse.

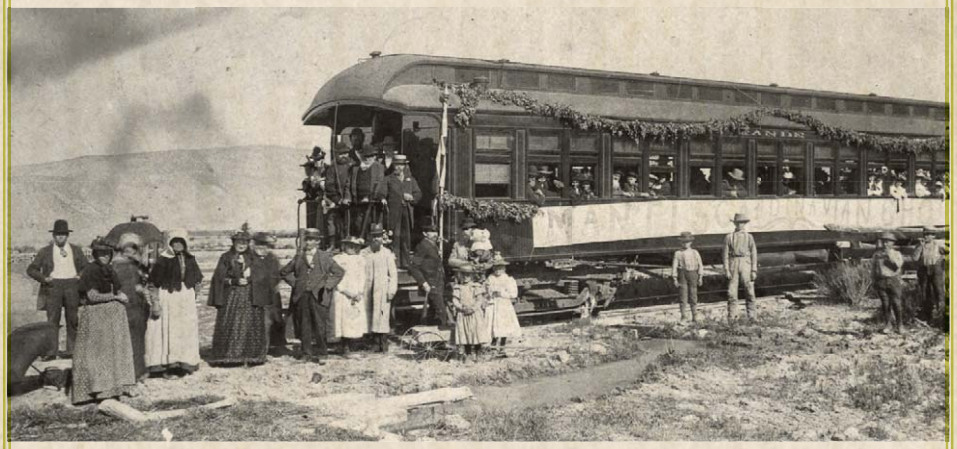
*See Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture,* 112–3.

Half of all Danes who came to America between 1850 and 1870 were Latter-day Saint converts. Upon arriving in Zion, they joined kinfolk in one of two places— Cache Valley or

Sanpete Valley. In 1870

86% of Sanpete's population was Scandinavian-born;

69% were born in Denmark



THE MANTI SCANDINAVIAN CHOIR READY TO TRAVEL BY RAILROAD TO A PERFORMANCE.

"Ephraim was the most Scandinavian of them all. . . . The converts who settled there weren't very wealthy. They built small adobe houses in the style of their homeland. There are about fifty of those houses left in Ephraim. When you see them you feel a powerful connection to Denmark and Sweden."

— Tom Carter, architectural historian, Utah State Historical Society

SEE SUSAN LYMAN-WHITNEY, "EPHRAIM: A HISTORIC SCANDINAVIAN VILLAGE AT THE HEART OF UTAH," *DESERET NEWS,* MAY 25, 1989